



Church, Hattiesburg, Dr. V. L.

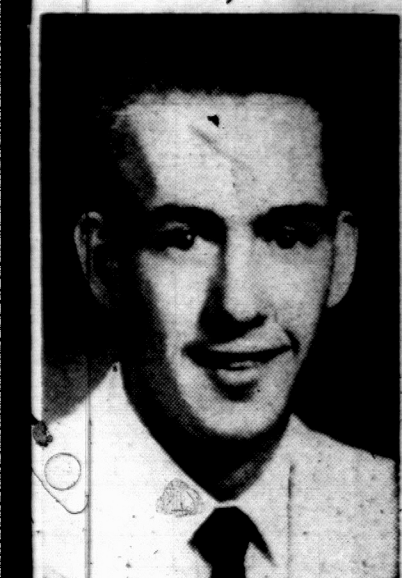
New Sanctuary; teen Per Cent

their attendances. The Brotherhood has sponsored "Operation Paint" and has completely redecorated the educational building. At the present time the nursery is being completely renovated. Additional lots have been purchased for parking. A program of enlistment has continued, and God has added to the church, week by week, those who should be saved.

Dr. V. L. Stanfield, Professor of Preaching, New Orleans Seminary, has served as interim pastor at Temple Church for the past sixteen months.

Pastor Niemoeller To Tour USSR

FRANKFURT ON MAIN, Germany (RNS) — Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, has accepted an invitation by the Russian Orthodox Church for a tour of the Soviet Union April 22 — May 13. He will be accompanied by Dr. Hanfried Krueger, head of the Ecumenical Center of the Evangelical Church in Germany (EKID) at Frankfurt on Main.



Rev. Gerald Smith

New Sight Ordains Student Pastor

New Sight Church, Brookhaven, has ordained Rev. Gerald Smith, a junior at Mississippi College recently called as pastor of Mt. Vernon Church, Eupora.

Rev. C. L. Boland, pastor at New Sight, preached the ordination sermon; Rev. Wilson Winstead delivered the charge to the candidate; Dr. Bob Ramsey made the charge to the church; Rev. F. L. Coker led in the ordination prayer; Kirby Davis, deacon at New Sight, presented the Bible.

Others participating were Rev. Ralph Brady, Milton Bryant, J. C. Brown, W. T. Bishop, and Jimmy Smith.

Calvary, Meridian Omitted From Baptism List

The name of Calvary Church, Meridian, Rev. W. O. Seal, pastor, was inadvertently omitted from the list of the top 50 churches leading in total baptisms in 1960 as carried in the Baptist Record last week.

The office of Rev. L. Gordon Sansing, Associate Executive Secretary, which releases the figures each year, said that the church reported 61 baptisms.



NEW OFFICERS elected at the closing session Saturday of State Religious Education Association at Edgewater Gulf Hotel on the coast are from left: President, Ben Scarborough, minister of music-education, First Church, Kosciusko; Vice President, Horace Kerr, minister of education, First Church, Jackson; Pianist, Miss Carolyn Davis, youth and educational director, Clarksdale Church; Secretary, Miss Gladys Stokes, educational secretary, First Church, Picayune; Chorister, Ronald Mills, minister of music-education, First Church, Magee; and Professor Charles Tidwell, of Clinton, out-going president. The group voted to meet at the same place on Feb. 15-17 for the 1962 meeting.

SS Convention Meets Mar. 13-15

Up to 1500 Sunday School leaders and workers, coming from every section of the state, are expected March 13-15 for the Mississippi Baptist Sunday School Convention to be held at Calvary Church, Jackson.

This will be the first statewide Sunday School Convention in the capital city in several years, according to Bryant M. Cummings, Jackson, secretary of the State Sunday School Department, sponsor of the event. The Convention will begin Monday evening at seven o'clock with adjournment set for Noon Wednesday.

The two principal inspirational speakers will be Dr. Chester L. Quarles, Jackson, state Baptist Executive Secretary, Treasurer, and Dr. Carl E. Bates, pastor of First Baptist Church, Charlotte, N. C.

The Convention theme will be "Lead Me... Teach Me."

Conference Leaders
Every phase of Sunday

School work will be discussed. Out-of-state conference leaders to be present include Dr. James Lackey, Dr. James C. Barry, Crawford Howell, Robert Dowdy, Mrs. Lillian Moore Rice, Lloyd E. Barnes, and Jacquelyn Anderson, all of the staff of the Baptist Sunday School Board, Nashville, Tenn.; Mrs. A. B. Pierce, Tallulah, La.; Patsy Driggers, Memphis, Tenn.; Mrs. Roy Johnson, Birmingham, Ala.; Dr. Joe Davis Heacock, Ft. Worth, Texas; and Mrs. R. L. Carter, Dallas, Texas.

Mississippi conference leaders to appear will be Alton Yarbrough, Laurel; Chester Vaughn, Hattiesburg; Mrs. Harold St. Gemme, Dr. J. Clark Hensley, and Dr. Foy Rogers, all of Jackson.

Directing the music will be Gene Bartlett, music secretary for the Baptist General Convention of Oklahoma, Oklahoma City, with Max Lyall of

Shawnee, Okla., at the piano.

Special Recognitions
A group of Sunday School teachers who have been teaching from 30 to 70 years will be recognized and interviewed on Tuesday night. Other groups achieving in special areas of Sunday School work during the past year will also be recognized.

Ellis B. Evans, consultant, Church Architecture Department, Sunday School Board, Nashville, will be present for personal interviews regarding church building plans. These will be by prior appointment.

Assisting Mr. Cummings in directing the Convention will be the staff and office personnel of the state Sunday School Department.

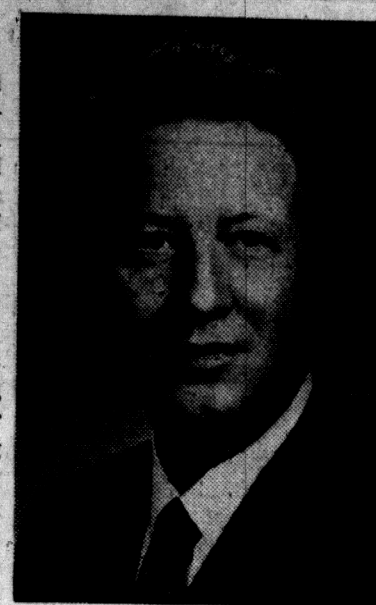
General chairman of conferences will be Horace Kerr, minister of education of First Church, Jackson.

Conferences will be provided for all ages and for several specialized groups. These will include: Nursery, beginner, Primary, Junior, Intermediate, Young People, Adult (Department officers, class officers and members, and teachers and substitutes) General Officers, Extension, Cradle Roll, Church Building, Librarian (new and inexperienced and experienced), Kindergarten Audio Visual Aids, Superintendents of Missions.

Vocal soloists will be Fred Ellerbe and Charles Richey of Jackson, Mrs. Harold Lofton of Brookhaven, and Gene Wilson of Tupelo.

Members of the State Sunday School Department staff to assist will be Miss Carolyn Madison, Joseph M. Haynes, W. T. Douglas, and John Alexander.

There will be separate scheduled conferences for planning survey and building committees as well as two different library conferences, as follows:



DR. CARL BATES
Speaker



DR. JOE DAVIS HEACOCK
Conference Leader

1) churches planning to start a library, and 2) churches with experienced librarians.

Provision for Nursery and Beginner children will be available at all sessions, with provision for Primary children during the evening sessions only.

Baptist Record

AL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly S

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TEXAS BAPTIST PRESIDENT URGES FEDERAL SOBRIETY

WICHITA FALLS, Tex.—(BP)—The president of the Baptist General Convention of Texas has urged officials of the U. S. government to observe "prayerful sobriety" at all official meetings.

Dr. James H. Landes, pastor of the First Baptist Church of Wichita Falls and Texas Baptist president, told a presidential assistant that when the future of millions of people is involved in decisions that are made, "all possible clarity of mind is needed."

Landes said that he had received assurances from President Kennedy that no "permanent bar" for serving alcoholic beverages had been built in the White House, and that none will ever be built.

POAU Fights N. Y. Plan

PORTLAND, Ore.—(BP)—The executive director of a nationwide religious organization has committed it to all-out opposition of a New York State plan to provide \$200 grants to students attending private colleges.

"This is nothing but a backdoor subsidy to church institutions," said Glenn L. Archer, of Protestants and Other Americans United for Separation of Church and State (POAU) in public rally which closed the annual conference here.

POAU Director said he hopes that President Kennedy "will continue to stand by his magnificent pledges to protect church-state separation."

Points to Dangers

Dr. Forrest C. Feezor, who recently retired as executive secretary of Texas Baptists, told this rally "one of the great dangers" to religious liberty is indifference, indecision, and inconsistency which are "with in the ranks of the friends of freedom."

In an earlier conference Dr. Foy Valentine, executive secretary of Southern Baptist Convention's Christian Life Commission, Nashville, placed a "conservative estimate" of \$100 million that the Roman Catholic Church has received through salaries paid nuns as

teachers in public schools in last 10 years.

He said the nuns, having taken the vows of poverty, turn the salary checks over to the church and escape all tax charges.

Should Support Principles

Dr. C. Emanuel Carlson, Washington, executive director of Baptist Joint Committee on Public Affairs, appealed to church leaders to "think our way through to the point of principle" on whether religious property should be taxed.

He added, "we should believe in them enough to pay the costs" if it should be decided tax exemption is an indirect state subsidy for the church.

John J. Hurt, Atlanta, editor of the Christian Index, deplored the practice of "the church offering itself as the funnel through which the government may pour its welfare into the hands of the populace" both at home and abroad.

Protestants and Other Americans United will hold their annual conference next year in Chicago instead of Dallas.

Trustees authorized change to avoid conflict with other meetings.

Also fixed dates as Feb. 5-6.

CHURCH EDITORS 'MISS' LAYMAN

LOUISVILLE — (BP) — "The layman is the forgotten man in your publications," a newspaper religion editor told Baptist editors here.

Ora Spaid of the Louisville Courier-Journal said a denominational paper "must aim at the man in the pew."

"Pure promotion is not your function," he told members of the Southern Baptist Press Association at the annual meeting. "Neither is it to pull your executive secretary's or your president's chestnuts out of the fire."

He cautioned the Baptist editors, most of whom are ordained ministers, "You must fight against the preacher attitude you have."

More Time To Editing

According to Spaid, a preacher who wants to become a better editor should spend less time preaching revivals in churches and more time in editing his paper.

He also said that too much space is devoted to activities of the pastors, and too little news written about laymen in the churches.

"A layman gets a bare ref-

(Continued on Page 2)

Stewardship Meet Planned For Feb. 28

Mississippi Baptists' first mid-winter statewide Stewardship Conference will be held at Jackson's First Church on Tuesday, February 28.

Rev. L. Gordon Sansing, Jackson, Associate Executive Secretary, who will direct the program, said 150 associational stewardship leaders from every

section of the state are expected to attend.

The one-day conference will begin at 10 a.m. with adjournment set for 3:35 p.m.

Stewardship and enlistment will be the major emphases, with particular attention to the Cooperative Program Forward Program, Christian will-making, and promotional plans for the year.

Bring Closing Message

Dr. Bob Ramsey, pastor of First Church, Brookhaven, will bring the meeting to a close with a message on "Be Ye Leaders."

Others to appear on program will include Dr. Merrill D. Moore, Executive Secretary of the Southern Baptist Stewardship Commission, Nashville, Tenn.; Dr. Chester L. Quarles, state Executive Secretary; Dr. Joe T. Odle, Editor of the Baptist Record; and Earl T. Thomas, attorney for the Mississippi Baptist Foundation, all of Jackson.

Those attending will primarily be associational superintendents of missions, associational stewardship chairmen and pastors who will represent some who could not attend.

Stewardship and enlistment are the twin themes of the Baptist Jubilee Advance program for 1961.

MISSION GIFTS NEXT WEEK

The listing of the mission gifts of all the churches in the state for the period Nov. 1-Jan. 31 will be carried in next week's issue of the Baptist Record.

WMU Week of Prayer Set For March 6-10

"My Prayer to God... that they might be saved" is the theme for the WMU Week of Prayer for Home Missions to be observed March 6-10, it has been announced by Miss Edwina Robinson, state Baptist WMU Executive Secretary.

The Mississippi goal for the accompanying Annie Armstrong Offering is \$128,533, a 13 per cent increase over last year's goal. Most of the Woman's Missionary Societies in the state will observe the week and take an offering, according to Miss Robinson.

Each day different ministries

of the Southern Baptist Home Mission Board will be considered and pressing needs on every field of service will be discussed. The topics for each day are as follows:

Topics Listed

Monday, "How Shall They Call on Him?" Tuesday, "How Shall They Believe?" Wednesday, "The Same Lord Over All;" Thursday, "How Shall They Hear?" Friday, "Except They Be Sent." The closing meditation will be based on the hymn "How Long Must We Wait."

(Continued on Page 2)

PULPIT SWAP WITH ABC PROPOSED

DALLAS — (BP) — The editor of the Baptist Standard has suggested that 1,000 Baptist pastors, pastors of the American and Southern Baptist Conventions exchange pulpits for one year as a prelude to talks about merging the two conventions.

In an editorial prepared for the Feb. 22 issue of the Baptist Standard, Editor E. S. James said that when Baptists really learn to trust one another, then they will be able to talk about uniting their efforts.

He called mistrust the most divisive factor of all in the relations between all Baptist groups.

"Some of the differences are real, and some are imaginary," the editorial said. "The real causes of divisions among us are geography, nationalism, racism, methodology, interpretations and emphases."

Causes Are Pointed

"The superficial causes are prejudice, mistrust, false reports, and opinionated superiority."

"We can never work together for long until we learn to trust the motives of our brethren in other conventions," said James.

He stated that each group is distinguished by some opinion or operation and added that the

differences are too deep-rooted to be ploughed up by wishful thinking.

"Certainly," the editorial said, "it would be wonderful if we could all get together on all things, but it just doesn't work that way."

(Continued on Page 2)

Baptist Groups Elect Officers

LOUISVILLE — (BP) — Samuel H. Jones and M. Chandler Stith have been chosen to head two Baptist groups.

Jones, of Greenville, S. C., a former Mississippian, is new president of the Southern Baptist Press Association. Stith of Washington, D. C., is new head of the state executive secretaries group among Southern Baptists. Both were elected at simultaneous meetings of the two groups in Louisville.

Jones serves as editor of the Baptist Courier, Stith as executive secretary of district of Columbia Baptist Convention.

Other editor officers are Chauncey R. Daley of Louisville, host editor, vice-president and Erwin L. McDonald of (Continued on Page 2)

—DOCTRINES OF OUR FAITH Baptists And The Bible

Editor's Note: This is the second of the Baptist Record Doctrinal Series, in which some of the basic doctrines by Baptists will be discussed. While the writers of these articles have been given suggested subjects they have been completely free to present their own views concerning the doctrines about which they write. We believe, however, that they fairly represent the Baptist position on these doctrinal principles.)

Baptists And The Bible

By L. E. Green, Pastor,
Prentiss Baptist Church, Prentiss, Miss.

All through the ages Baptists have been considered a peculiar and dogmatic people. But whatever Baptists are, they are because of what they believe about the Bible and its teachings as the Word of God.

While the term "Baptist" may designate a peculiar and dogmatic people, it also grants a wide range for difference of opinion as to what the Bible teaches. For among Baptists there are extreme liberals and extreme conservatives. However, somewhere between these two extremes will be found the vast majority of Baptists whose convictions of faith and doctrine are almost identical. These people form the HARD CORE of rigid strength and stability that marks the various denominational groups of Baptists. This is especially true of Southern Baptists.

THE BAPTIST CONCEPT OF "AUTHORITY" IN RELIGION. Baptists believe the Bible is the Word of God's REVEALED TRUTH, written by "holy men" who were "IN-

(Continued on Page 5)



Names In The News

Rev. Fred Mallon Jenkins, a native of Yalobusha County, is the new pastor of Anchor Church in Lafayette Association.

Dr. Chester L. Quarles, Executive Secretary-Treasurer, is scheduled to be one of the speakers at the Tennessee Training Union Convention to be held Feb. 23-24 at First Church, Kingsport.

Rev. Bob Lynch, pastor of Central Church, McComb, furnished the entertainment for the Sweetheart Banquet for Intermediates and Young People at First Church, Brookhaven, on Feb. 13. Dr. Bob Ramsay is pastor.

Dr. Landrum P. Leavell, pastor of First Church, Gulfport, was the evangelist last week for the revival of Central Church, Port Arthur, Texas. Rev. Carl Deck, former pastor of First Church, Batesville, is the pastor.

Chester Vaughn began his fifth year as minister of education at First Church, Hattiesburg on Feb. 15. Dr. Clyde C. Bryan is pastor.

Rev. Lloyd Sparkman began his eighth year as pastor of First Church, Kosciusko, on Feb. 5.

Rev. J. L. Boyd, Clinton, Executive Secretary of the Mississippi Baptist Historical Commission, will speak at Calvary Church, Meridian, on March 19. He is a former pastor of the church and will be participating in Loyalty Month which is entitled "March To Calvary In March." Two other former pastors who will speak on other Sundays include Rev. Tom L. Pfeiffer, head of the Louisiana Negro Work Department, Alexandria, and Rev. Ray Dykes, pastor of First Baptist Church, Jefferson City, Tennessee. Rev. W. O. Seal is pastor.

Dr. Walter C. Michels — internationally known as "Mr. Academic Physics" — will lecture at Mississippi College February 23-24. An editor and author, Dr. Michels is head of the department of physics at Bryn Mawr College in Pennsylvania.

Walter Hunter, age 84, Water Valley, sang an impromptu solo and led a congregational hymn at the Yalobusha Association Hymn-Sing held January 29 at Wayside Church, Rev. Royce Bynum, pastor. Two other "youngsters," Tom Fields, 82, and J. H. Tribble, 81, both of Wayside, joined Mr. Hunter and Rev. Daniel McGregor, associational music director, for a quartet. Yalobusha's next Hymn-Sing will be

held the fifth Sunday in April at Elam Church.

George Kelly was ordained at First Church, Hattiesburg, recently. The pastor of Unetta Street Mission, Hattiesburg, Rev. Kelley has been called to the pastorate at Lyman Church.

Rev. C. B. Hamlet, III, Herbert Valentine, Rev. Harold Kitchings, Jim Downey, and John Nelson were on program at the recent meeting of Lebanon association's pastors at Immanuel Church, Hattiesburg.

Dr. Edward L. R. Elson, former President Dwight D. Eisenhower's pastor, Minister of The National Presbyterian Church, Washington, D. C., will be the guest speaker for general assembly at Blue Mountain College on March 7 at 10 a.m. The public is invited to hear Dr. Elson's message.

BMC RELEASES HONOR ROLL

Dr. Walter F. Taylor, dean of Blue Mountain College, and Miss Annie Hendricks, registrar, have just released the Honor Roll of Blue Mountain College for the first semester. Mrs. Joyce Bridges Lay, Chalysbeate, attained first place on the list, making a total of 57 quality points on 19 semester hours of work. Norma Davis, Baldwin, attained second place on the list. Carol Gurley, Memphis, and Janice Witherspoon, Florence, S. C. tied for third place on the Honor Roll.

Other students who attained the Blue Mountain Honor Roll are: Lynn Mikell, Gerry Gravel, Mary Ann Pahlman, Martha Kirk Wofford, Guyula McGee, Jackie Washington, Clara Powell Simpson, Ruth McAllister, Kay Keegan, Jean Robbins, Dorothy Rogers, Marcia Zydiak, Jennie Campbell, Rose Marie Deuser, Sue Haire, Rachel Hamilton, and Faye Anders. Jane Robbins, Helen Chu, Mary Ann Milne, Carol Shannon, Arweeda Brown, Lynne Middleton, Renee Smith, Gloria Washington, Jane Taylor, Joan Taylor, Nettie McCaddon, and Anna Loyce Jackson.

Baptist Groups - - -

(Continued from Page 1) Little Rock, re-elected secretary-treasurer. Other officers of the state secretaries group are E. Harmon Moore, of Plainfield, Ind., vice-president and Ray E. Roberts of Columbus, Ohio, secretary. The groups voted to hold their simultaneous mid-winter meetings in 1962 at Phoenix, Ariz., from Feb. 13-15.

BROTHERHOOD DEPARTMENT

E. L. HOWELL
Secretary

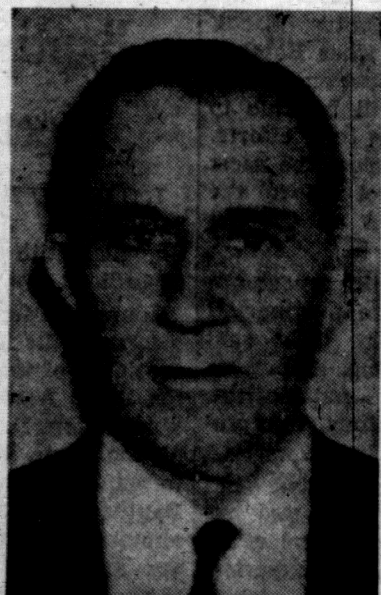
Mrs. Elton Greer
Office Secretary

M. LEE FERRELL
Associate

Mrs. Elsie Mae Pittman
Office Secretary

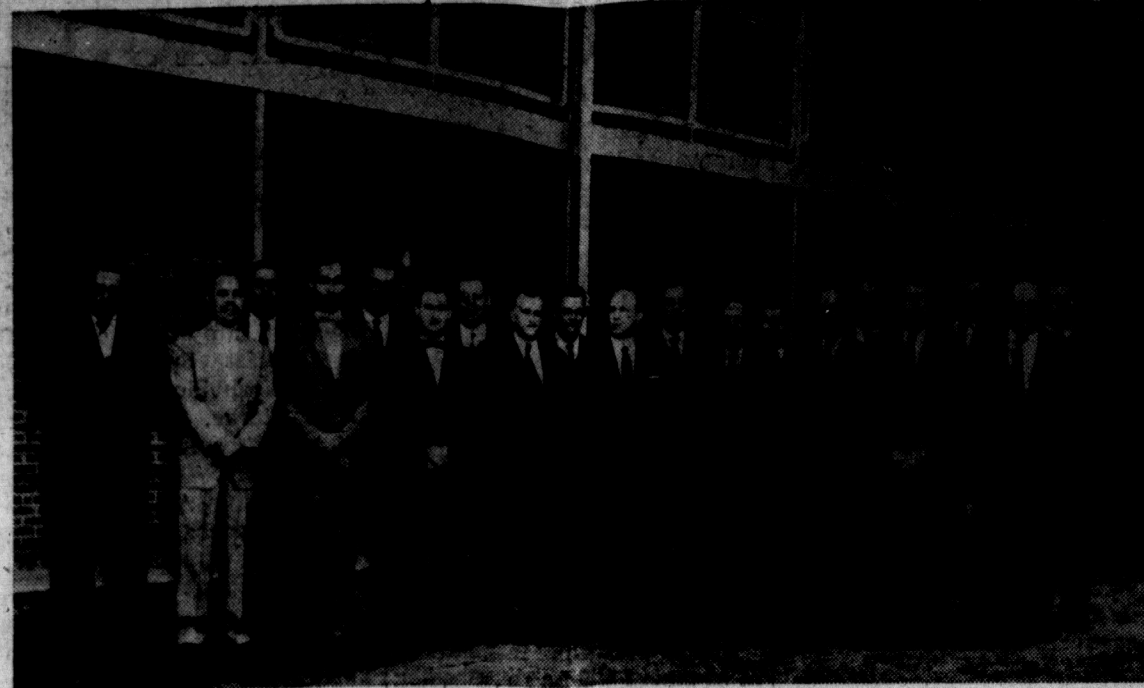
Royal Ambassador Congress Gulfshore Baptist Assembly March 16-18, 1961

Mr. Roy Kuykendall will lead the Agricultural Vocation Conference at the state Royal Ambassador Congress.

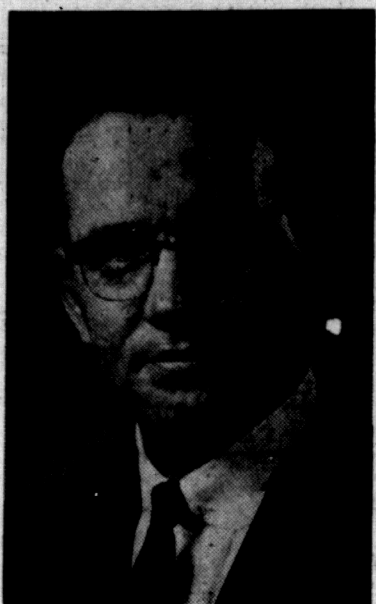


Roy Kuykendall

A great opportunity is afforded boys 12-16 years of age to discover needs and receive guidance in a most important problem of life—that of VOCATION. Every Brotherhood should encourage the boys to attend the Congress. Send registration fee of \$1.00 for each person to: Gulfshore Baptist Assembly, Pass Christian, Mississippi



EAST MOSS POINT CHURCH recently held a dedication service and Open House for their new two-story, block and brick, \$90,000 educational unit. This building, which has already given the Sunday school nine new departments and three new classes, is completely air-conditioned. The 9300 square feet of space includes a suite of four nurseries; two Adult Departments, a Fellowship Hall seating 200; a modern kitchen, a Married Young People's Department; two Junior Departments; and three Primary Departments. (The old educational plant has been redecorated.) Pictured below is the General Building Committee. Left to right: C. B. Wilkerson, Floyd Lacy, Wesley Hyatt, Fred Echert, Charles Red, Arnette Adams, Rev. Paul Leber, John Lott, Arnold Pierce, E. L. Hollingsworth, Rufus Clark, Lloyd Perkins and T. E. Brister.



First, Meridian Calls Pastor From Kentucky

Dr. John C. Huffman of Mayfield, Ky., has accepted a call to the First Church, Meridian, as pastor. He will assume his duties on March 15.

A native of Henry County, Tenn., Dr. Huffman attended Union University, Jackson, Tenn., and later was graduated from the Southern Seminary in Louisville. He was awarded an honorary doctor of divinity degree from Georgetown (Ky.) College.

Prior to going to Mayfield in December, 1954, Dr. Huffman held pastorates at Owensboro, Ky., and Gallatin, Tenn. He has served the denomination in various capacities and is a past member of the executive board, General Association of Baptists in Kentucky; past president of the Tennessee Baptist Student Union Convention and a former member of the executive board of the Tennessee Baptist Convention.

He is presently a member of the Kentucky executive board, Home Mission Board of the Southern Baptist Convention, and president of the Kentucky Baptist Pastors Conference.

He is married to the former Eileen Waller of Vincennes, Ind. They are the parents of a daughter, Beth, 13, and Mark, 9.

Dr. Huffman fills a vacancy which has existed since the resignation of Dr. Walter Moore a little more than one year ago.

Flemings Give Another \$25,000 For Colorado

DENVER — (BP) — Two of Colorado Baptists' strongest boosters have given the convention another \$25,000.

Mr. and Mrs. William Fleming of Fort Worth, Tex., gave the money to the Colorado Baptist General Convention here (affiliated with Southern Baptist Convention).

The money will be used to assist churches in buying sites and in building. The fund will be named in memory of Miss Eva Crisler of Colorado Springs.

Miss Crisler liberally supported Southern Baptist work in the West, as the Flemings have. Miss Crisler gave the \$75,000 to launch the Baptist Foundation of Colorado.

Program On Evangelism In Hawaii Readied

HONOLULU, Hawaii — (BP) — Hawaii Baptists launched a full-scale evangelism program in their first state-wide evangelistic conference, according to Dr. C. Y. Dossey of Dallas, Texas.

Dossey, associate in the Home Mission Board's Evangelism Division, was in Honolulu for the January conference.

Hawaii Baptists have established a department of evangelism and have adopted the program of evangelism carried out in state conventions on the mainland.

This will include annual state-wide evangelistic conferences and associational clinics, according to Dossey.

The foreign mission board ended its 20-year tenure in Hawaii at the close of 1960, transferring all responsibility for Baptist work to the Hawaii Baptist Convention.

Pulpit Swap - - -

(Continued from Page 1) James agreed with an earlier suggestion by Editor J. Marse Grant of the Biblical Recorder for American and Southern Baptist leaders to begin exploratory talks to improve relations between the two groups, but added that it will take more than just talking to accomplish much.

"The pastors and the people in the churches are going to have to find out why their brethren elsewhere think as they do," the editorial said.

Church Editors - - -

(Continued from Page 1) erence but when you have a preacher you give him the whole pedigree," Spaid complained.

Editorials are the strongest point in Southern Baptist papers, he continued. The denomination's 28 affiliated state conventions each publishes a paper, most of them weekly. Their combined circulation is more than one and one third million.

Spaid urged editors of these papers to give more emphasis to the "human factor" in their news copy and less to the institutional approach.

Should Be Critic

"Your most valid function is to be an editorial critic of all that happens in your denomination," he declared. "You are not supposed to be entirely a spokesman for your denomination.... you are not to sell the denomination but Christ." He objected to religious clichés appearing frequently in church papers. "I'm not an addition," he said; "I'm a person." (Addition is a term often used to refer to persons joining churches.)

Spaid told editors "God's action in man's life is still the greatest story" but it is often difficult to present it in a news story. Either the conversion of a drunkard — a dramatic but seldom typical case — is presented or the editor risks an invasion of the individual's privacy in such a story.

Church Building In January Totaled \$82,000,000

WASHINGTON, D. C. (RNS) — Church construction got off to a good beginning in 1961,

BAPTISTS LEADING FIGHT AGAINST LEGAL GAMBLING

AUSTIN, Tex. — (BP) — Texas Baptists are spearheading an all-out fight against a proposed state constitutional amendment that would set up local option elections for legalized pari-mutuel betting on horse races.

In an editorial bannered in the Baptist Standard, Editor E. S. James pleaded for the state's 1½ million Baptists to immediately sit down and write to their representative opposing the bill.

"Let us send 100,000 calls, wires, and letters to our lawmakers in Austin," said the editorial, "and let us do it this very minute."

Immediately following the editorial was a list of the names, addresses and telephone numbers of the state's 150 members of the House of Representatives.

Expect Favorable Repeat

The proposed bill, introduced by Rep. V. E. Berry of San Antonio, will have to be passed by both the House and Senate, approved by voters in the November, 1962 general election, and then go before nine of the state's largest counties for local approval.

Political observers have reported that the House constitu-

tional amendments committee is expected to give the bill a favorable report, probably bringing the proposed amendment to the house for a vote on Feb. 28.

Representatives have received a deluge of letters in favor of the bill, but practically no correspondence opposing it. One legislator said that he had received 200 letters in favor of the gambling measure, and one letter from a Baptist pastor opposing it.

Four of the eight witnesses who spoke out strongly against the bill in the hearing were Baptists, including Baylor University President W. R. White, Rep. Truett Lattimer of Abilene, Tex., James, and Jimmy Allen, secretary of the Texas Christian Life Commission.

Nashville Tax Effort Is Ruled Out By Court

NASHVILLE — (BP) — The City of Nashville has lost another round in its persistent effort to tax the Southern Baptist Sunday School Board here.

Chancery Court dismissed the city's appeal of a State Tax Board ruling. The State Tax Board held Sunday School Board property to be tax-exempt because of its being used in church-related work.

The city attorney for Nashville was quoted as saying the city would consider appealing to a still higher court.

Nashville city government assessed the board's properties at about \$4.8 million. This included the entire sphere of the board's activities within the city limits.

Later the city dropped its efforts to tax most of this property, limiting itself only to the cafeteria, snack bar, and parking lots for board employees. The assessment for these was set at \$725,000. The state board overruled this city claim.

Chancellor Ned Lentz upheld the State Tax Board, ruling that taxing of these three phases of Sunday school board operation was not valid.

Halsell Firm Trying to Comply With Law

NASHVILLE — (BP) — Baptist Building Savings, Inc., of Memphis, which earlier was ordered to stop taking money on deposit, is moving toward full compliance with the directive of the Tennessee State Superintendent of Banks.

Supt. M. A. Bryan said today the firm has "already returned a large part" of the funds and would make efforts to have it all back in the hands of the depositors within about two weeks.

When the order went out, Bryan said the Memphis concern, whose president is Aubrey C. Halsell Sr., had been taking deposits and therefore performing a banking function, but was not otherwise operating under state banking laws and was not chartered as a bank.

The company, he added, is not in any way affiliated with any Baptist church or Baptist convention but apparently took its name from the fact it invests in church bonds.

Total amount of the deposit money taken in by the firm, the superintendent said, came to \$258,000. The state did not allege fraud and so Halsell thought he was operating under the law.

Actually, Bryan said, the firm is composed of two corporations: Baptist Building Savings, an organization chartered for profit and the Savings Corporation, chartered as a non-profit institution. The state action was aimed only at the savings corporation.

Halsell has held Baptist pastorates in Memphis and West Memphis, and later held the rank of lieutenant-colonel as an air force chaplain. He served Arizona Baptists as director of bond service for their convention at one time.



VALENTINE BANQUET - be enjoying the Valentine Lincoln Association.

Young P Church Ha

The Young Married People's Department of Moak's Church, Lincoln Association had a Valentine Banquet.

DR. SW COMPLET 2ND BO

Mrs. O. M. Jones, Manager of the Baptist Book Store, Jackson, has been advised Dr. Chester Swor's second will be available from Man Press on May 5.

Dr. Swor's new book, Dared!, is a collection of devotional messages designed to challenge Christians to late the teachings of Jesus their personal living. It will have some similarity to his first volume, Very Yours, it will treat some subjects not included in the book and will make new approaches to some subjects in that first volume.

Dr. Swor, a Jackson, a well-known lecturer, youth worker. Possibly may be an adjusted publication for the Mississippi Baptist Book Store, making book available to Dr. Swor's home state before it is able anywhere else. Mrs. Jones will make a more specific announcement concerning later.

Mrs. Jones recalls that copies of Very Truly were bought by Mississippians during the August-December of 1954, when the first appeared.

Advance orders for this are now being received. special announcement was made later concerning an autographing of books in advance or during the coming weeks. The cost of the book, If We Dared! was \$2.50.

Colonial H To Op Kinderga

Colonial Heights Baptist Church, Jackson, has announced tension of its community to include the opening of a kindergarten, beginning September of this year.

The kindergarten hours will be 8:30 to 11:30 each morning. All-day care and occasional afternoon care will be provided in cooperation with Mrs. Young, if there is sufficient demand.

"The new, completely modern, and air-conditioned of the church, together with adequate recreational facilities, leaves little to be desired in the way of physical facilities. The many years of experience on the first and pre-school level of director insures your child's coming off to a better beginning in Elementary School," said Rev. Sam Mason.

Interested persons, particularly those residing in Estates, Briarwood, Avenue Estates, Cantor Park, Club Park, Oaks, Ridgewood Park, Rollingwood are requested to pre-register their child an early date to be assured their acceptance this year.

For information, contact Bilbo Young at 712 Circle, Jackson. (Phone 62370, after 1:00 P.M., Colonial Heights Baptist, EM 69583.)

The Music Department



THREE HUNDRED AND FIFTY-ONE enrolled at the Junior Choir Festival held at William Carey College, Hattiesburg, on February 11. Seventeen choirs participated in the Southern Division of the State Music Department's Junior Choir Festivals. On the platform, as pictured above, were Dr. Ralph Noonkester, President, William Carey College; Mr. and Mrs. Dwight Phillips, Decatur, Georgia, guest conductors; Professor Donald Winters, head of the Music Department at William Carey College; and W. C. Morgan, Secretary, State Music Department. A Mass Choir Concert was held from 3:30 to 4:15.

STS LEADING FIGHT T LEGAL GAMBLING

(BP) — tional amendments committee is expected to give the bill a favorable report, probably bringing the proposed amendment to the house for a vote on Feb. 28.

Representatives have received a deluge of letters in favor of the bill, but practically no correspondence opposing it. One legislator said that he had received 200 letters in favor of the gambling measure, and one letter from a Baptist pastor opposing it.

Four of the eight witnesses who spoke out strongly against the bill in the hearing were Baptists, including Baylor University President W. R. White, Rep. Truett Lattimer of Abilene, Tex., James, and Jimmy Allen, secretary of the Texas Christian Life Commission.

Nashville Tax Effort Is Ruled Out By Court

NASHVILLE — (BP) — The City of Nashville has lost another round in its persistent effort to tax the Southern Baptist Sunday School Board here.

Chancery Court dismissed the city's appeal of a State Tax Board ruling. The State Tax Board held Sunday School Board property to be tax-exempt because of its being used in church-related work.

The city attorney for Nashville was quoted as saying the city would consider appealing to a still higher court.

Nashville city government assessed the board's properties at about \$4.8 million. This included the entire sphere of the board's activities within the city limits.

Later the city dropped its efforts to tax most of this property, limiting itself only to the cafeteria, snack bar, and parking lots for board employees. The assessment for these was set at \$725,000. The state board overruled this city claim.

Chancellor Ned Lentz upheld the State Tax Board, ruling that taxing of these three phases of Sunday school board operation was not valid.

Halsell Firm Trying to Comply With Law

NASHVILLE — (BP) — Baptist Building Savings, Inc., of Memphis, which earlier was ordered to stop taking money on deposit, is moving toward full compliance with the directive of the Tennessee State Superintendent of Banks.

Supt. M. A. Bryan said today the firm has "already returned a large part" of the funds and would make efforts to have it all back in the hands of the depositors within about two weeks.

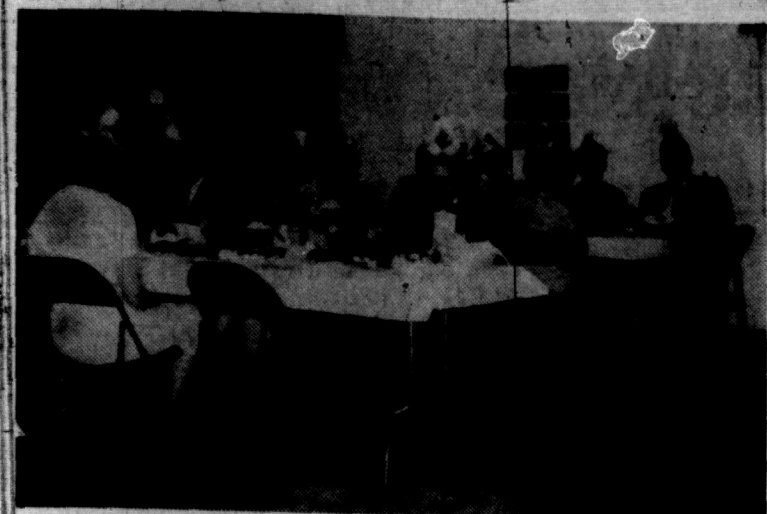
When the order went out, Bryan said the Memphis concern, whose president is Aubrey C. Halsell Sr., had been taking deposits and therefore performing a banking function, but was not otherwise operating under state banking laws and was not chartered as a bank.

The company, he added, is not in any way affiliated with any Baptist church or Baptist convention but apparently took its name from the fact it invests in church bonds.

Total amount of the deposit money taken in by the firm, the superintendent said, came to \$258,000. The state did not allege fraud and so Halsell thought he was operating under the law.

Actually, Bryan said, the firm is composed of two corporations: Baptist Building Savings, an organization chartered for profit and the Savings Corporation, chartered as a non-profit institution. The state action was aimed only at the savings corporation.

Halsell has held Baptist pastorates in Memphis and West Memphis, and later held the rank of lieutenant-colonel as an air force chaplain. He served Arizona Baptists as director of bond service for their convention at one time.



VALENTINE BANQUET—These married young people seem to be enjoying the Valentine Banquet at Moak's Creek Church, Lincoln Association.

Young People at Moak's Creek Church Have Valentine Banquet

The Young Married People's Department of Moak's Creek Church, Lincoln Association, had a Valentine Banquet on

February 14.

"True Hearts, Forever" was the banquet theme. Rev. Lenno Powell, pastor of Ruth Church, Lincoln Association, the main speaker, spoke on "True Hearts, Forever in Divine Fellowship."

General Banquet Chairman was Miss Julia Mae Moak. Rev. Emory B. Green, pastor, was Master of Ceremonies.

The Intermediates and Young People of the church also had a Sweetheart Banquet which was held on February 13 under direction of Mrs. Lester Gatlin. Rev. Green was Master of Ceremonies and Rev. Howard D. Smith, pastor of Calvary Church, Bogue Chitto, brought the inspirational message.

DR. SWOR COMPLETES 2ND BOOK

Mrs. O. M. Jones, Manager of the Baptist Book Store in Jackson, has been advised that Dr. Chester Swor's second book will be available from Broadman Press on May 5.

Dr. Swor's new book, *If We Dared!*, is a collection of twelve devotional messages designed to challenge Christians to translate the teachings of Jesus into their personal living. Though it will have some similarities to his first volume, *Very Truly Yours*, it will treat some subjects not included in the earlier book and will make new approaches to some subjects contained in that first volume.

Dr. Swor, a Jacksonian, is a well-known lecturer and youth worker. Possibly there may be an adjusted publication date for the Mississippi Baptist Book Store, making the book available to Dr. Swor's home state before it is available anywhere else. Mrs. Jones will make a more specific announcement concerning that later.

Mrs. Jones recalls that 2500 copies of *Very Truly Yours* were bought by Mississippians during the August-December period of 1954, when the book first appeared.

Advance orders for this book are now being received. A special announcement will be made later concerning special autographing of books; bought in advance or during the opening weeks. The cost of the new book, *If We Dared!* will be \$2.50.

Colonial Hghts. To Operate Kindergarten

Colonial Heights Church, Jackson, has announced the extension of its community services to include the operation of a kindergarten, beginning in September of this year.

The kindergarten hours will be 8:30 to 11:30 each morning. All-day care and occasional afternoon care will be provided in cooperation with Mrs. Bilbo Young, if there is sufficient demand.

"The new, completely modern, and air-conditioned unit of the church, together with adequate recreational areas leaves little to be desired in the way of physical facilities. The many years of teaching experience on the first grade and pre-school level of our Director insures your child's getting off to a better beginning in Elementary School," according to Rev. Sam Mason, pastor.

Interested persons, particularly those residing in Adkins Estates, Briarwood, Canton Avenue Estates, Canton Club Park, Club Park, Meadow Oaks, Ridgewood Park and Ridgewood are requested to pre-register their children at an early date to be assured of their acceptance this September.

For information, contact Mrs. Bilbo Young at 712 Colonial Circle, Jackson. (Phone: EM 62370 after 1:00 P.M., or Colonial Heights Baptist Church, EM 6963.)

—HOW IT RELATES TO CHURCHES

The Dolbear Law

By W. R. Roberts
Annuit Board Representative

Now, it is learned that crickets throw their voices so that the sound appears where they are not. This is done by a slight pressure of the cricket's wings against its sides making its chirp appear at a distance from where the cricket rests. The thrown chirp appears here and there in order to confuse the enemy. It is also found that the chirp of a cricket slows down as the temperature does so that a law has been formulated known as the Dolbear Law. This law is "count the number of chirps in fifteen seconds, add 40 and this will equal the temperature in degrees of Fahrenheit."

This sign of intelligence, which we know does not radiate from the cricket, is a strong evidence of God. It also reveals that God cares for the lowliest part of his creation. If he gives lower life protective means we have every assurance that he cares enough for man to keep him always with Him.

God Cares
Since God cares for the lowliest part of his creation, He surely intends that His under-shepherds shall be cared for.

Scriptural Basis:
"Thou shalt not muzzle an ox that treadeth out grain."
"They that preach the gospel shall live by the gospel."
"The laborer is worthy of

his hire."
God's men are not objects of charity. If they are objects of charity, we disgrace the Church. The government provides for old soldiers. We have never known a faithful horse to be turned out to starve.

Over half of our Churches have not made provision for the retirement of their pastor. Our fine laymen and women need to rise up and take steps to care for their pastor's protection program. God seems to expect that we will care for his preachers.

Mississippi Baptists will pay one third of the cost of your pastor's protection. Will your Church pay two thirds?

Revival Dates

Oil City (Yazoo): March 5-12; Rev. Bobby Moore, Miami, Florida, evangelist; Rev. Copie Myers, Raleigh, song leader; Rev. James Underwood, pastor.

Thomastown: February 26-March 3; Rev. Parkes Marler, missionary to Korea, now on furlough and living at Forest, evangelist; Rev. James L. Lawrence, pastor.

Pleasant Valley (Simpson): weekend revival; February 19-19; Rev. Dewitt Mitchell, pastor and evangelist; Lewis Welch, song leader; Mrs. Elizabeth Chalk, pianist.

Bethlehem (Scott), Forkville: March 5-11; Rev. Robert E. Saunders, evangelist and pastor; Moody Purvis, Moderator, Scott Association, song leader.
Wiggins (Leake): February 26-March 3; Rev. Paul H. McDonald, evangelist; Rev. Homer P. McDonald, pastor.

Southside, Greenville: March 20-31; Rev. Houston Inman, Clarksdale, evangelist; Jerry Taylor, Greenville, song leader; Rev. Don H. Nut, pastor, Paul C. Jones, Worship Committee Chairman.

Edwards: February 27-March 5; a city-wide revival with all churches participating; services in the Baptist Church; Rev. Vernon Dutton, pastor of Matthews Memorial Baptist Church, Pine Bluff, Ark., evangelist; Jim Raymick, minister of music, First Baptist Church, Jacksboro, Tex., as, singer; Rev. Wayne Henderson, pastor.

Indian Springs, Laurel: February 26-March 5; Rev. W. P. Young, Superintendent of Missions, Laurel, evangelist; Woodrow Nail, William Carey College, song leader; Rev. Robert A. Holfield, pastor.

Stonewall, Feb. 27-March 5; Rev. Herman Knapp, Friendship Church, Ellisville, evangelist; Donald Brown, Wildwood Church, Laurel, singer; Rev. David Millican, pastor.

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

Thursday, February 23, 1961

THE BAPTIST RECORD 3



FOCUS WEEK LEADERS—"On Duty With God" is the theme for the BSU Focus Week at the Baptist Hospital Feb. 26-March 2. Local leaders who are in charge of arrangements include, from left to right, seated: Mrs. Mary Holyfield, director of education; Miss Diana Thomas, co-chairmen of Focus Week; Miss Kathryn Bearden, BSU director. Standing: Rev. James Parker, Chaplain; Mrs. Johnny Weber, director of Nursing Services; Miss Dorothy Barnes, Focus Week Faculty Advisor, and Paul Pryor, Hospital Administrator. Some of the team members to participate are Dr. Fuller Saunders, pastor of Woodland Hills Church, Jackson; Miss Betty Jane Frew, BSU director of Hinds Jr. College, Raymond; Dr. George Purvis, Jackson physician; and Mrs. C. W. Applewhite, missionary to Indonesia. The services are scheduled to begin at 7:00 each evening and the public is invited to attend.

Foreign Mission Board Reports To The People

Advance Needs Yearly Increase in Finances

"Sustained advance in foreign missions calls for increasing annually the budget for operating expenses as well as the resources for capital needs," Dr. Baker J. Cautchen, executive secretary, told the Southern Baptist Foreign Mission Board in its February meeting. "With 160 appointments anticipated this year, the operating budget for 1962 will need to be increased by \$1,100,000 over that of 1961. The sum of \$700,000 will be needed in the missionary section of the budget and \$400,000 will be needed for carrying on work on the fields.

"In addition, capital needs grow yearly. Therefore, resources for foreign missions ought to increase by from \$1,500,000 to \$2,000,000 each year in order to undergird sustained mission advance."

Radio Helps Baptist Work in Latin America

Dr. Frank K. Means, secretary for Latin America, summarized for the Board a recent report from the Latin American Missions (organizations of Southern Baptist missionaries) on the use of radio evangelism in their countries. The report revealed that a surprising amount of radio work is now being done by Baptists, Dr. Means said, and that it is felt to be an increasingly important and effective method of kingdom extension.

"This radio work is harassed by certain difficulties, according to our missionaries," he said. "Where the Roman Catholic Church is dominant, costs are often prejudicially high for evangelical groups. Some stations refuse to allot time to Baptists and other evangelicals. And when a program which has been permitted begins to become influential,

pressures — ecclesiastical coercion or the potent threat of boycott — may be exerted to have it taken off the air.

"The programs vary greatly in technical quality, depending to a considerable degree on the training and experience of the persons responsible. Radio stations also differ in equipment, technical know-how, and the kind of listening audiences they deliberately cultivate."

Despite the difficulties, radio programs are sponsored by all levels of Baptist organizations, he pointed out. Some pastors and individual churches have their own programs, usually 15- to 30-minute weekly broadcasts of a devotional or evangelistic nature, although practically nothing has been done with live broadcasts of the Sunday worship services. "The missionaries believe high costs to be the prohibitive factor," Dr. Means explained.

Associational, state, and national Baptist groups, as well as the Missions, also participate in radio ministries. The Argentine Baptist Convention has a radio committee, receiving a limited amount of support through the Convention's cooperative program of finance. Its programs are broadcast in Buenos Aires, but apparently are not heard in other parts of the country, Dr. Means said. However, Baptist associations in Argentina maintain radio programs in eight strategically located cities.

The Chilean Baptist Convention has its own "Baptist Hour." The weekly, 30-minute program is prepared in a studio at the Baptist theological seminary in Santiago, tape-recorded, and sent to 10 stations scattered through the country. This Chilean radio ministry revolves around devotional messages, the question-and-answer technique, and a correspondence course in Bible study.

In 1946 the South Brazil Mission launched a religious news program to excite interest in and encourage tolerance toward the work of evangelicals in general and Baptists in particular. Then in 1951 the Brazilian Baptist Convention created a committee to study ways in which radio might be used, and eventually it set up a radio commission. "Baptists on the March," sponsored by the Brazilian Convention, made its appearance in 1955, and since then it has been broadcast 5,265 times, Dr. Means reported. At present 11 radio stations and 20 village loud-speaker systems are beaming its messages. State Baptist conventions in Brazil either use the national convention's program or devise their own centered around local personalities and calling attention to features of local Baptist work.

Southern Baptists provide the major share of financial backing for radio programs maintained by state and national

Wayland College to Quit Basketball

PLAINVIEW, Tex. — (BP) — Trustees of Wayland Baptist College here have voted to discontinue competition in women's AAU basketball beginning September of 1961.

The move will disband Wayland's famed girls' team, "the Flying Queens." The team has won five out of seven national women's AAU Championships.

Reason for the decision, said President A. Hope Owen, was to free the school of the financial burden of the athletic program in order to upgrade the entire academic program.

RICHTON CALLS PASTOR

Rev. James Terpo has been called as pastor of the Richton Church, Rev. Terpo has served as interim pastor for several months while attending William Carey.

He will begin his pastoral duties at Richton now and he and his family will move to Richton soon.

Rev. Terpo, 34, is a graduate of West Blocton High School in Alabama and a graduate of the Baptist Bible Institute of Greenville, Fla. He has had nine years of pastoral experience in churches in Alabama, two of which were Cahaba Valley Church near Montevallo and Pilgrim Rest near Dothan, Alabama.

He will continue his studies at William Carey during the fall and spring semesters until he receives the B.A. degree.

He is married to the former Wynona Campbell of West Blocton, Alabama. They have one son, Darrell, age 3.

Baptist conventions in Latin America, Dr. Means told the Board. "In areas where no one else takes the initiative, our Missions do what they can," he added.

As for the television situation in Latin America, Dr. Means noted, stations are limited to the larger cities, and relatively few nationals own television sets, although the number is growing.

Drawing a further conclusion from the Missions' report, Dr. Means said: "Radio and television work must be projected as an integral part of the total program in each country — not as a separate ministry. This calls for careful planning, which can be done to best advantage through the Foreign Mission Board and between the Missions and the nationals on the field."

Radio work is also conducted in a number of mission areas in the Orient and Africa. More than \$71,000 has been designated by the Foreign Mission Board for radio work as a regular part of its mission program in 1961. Studies are being made in several countries with regard to television possibilities, although the chief obstacle in the matter is the high expense involved.

BAPTIST TRAINING UNION

POST OFFICE BOX 530 DEPARTMENT JACKSON, MISSISSIPPI

DIRECTOR: KENNETH S. KING
OFFICE SECRETARY: MISS JEANETTE ANDERSON
RECORDS SECRETARY: MRS. RACHEL PYRON

ASSOCIATES: G. G. PIERCE, MISS EVELYN GEORGE, JAMES HARRELL

MISSISSIPPI ENLARGEMENT CLINIC AND LEADERSHIP WORKSHOP LAST CALL

This is the last reminder to Training Union members and officers of the most unusual opportunity afforded in the Enlargement Clinic and Leadership Workshop, February 26-March 3, 1961. More than 1500 are expected to attend the Workshop sessions on Monday, Tuesday, Thursday, and Friday nights, 7:00-9:25.

Still others will want to take advantage of the morning sessions Monday, Wednesday and Friday, 9:00-12:00 noon. Here a study of Training Union curriculum, materials and principles will be made. This will be an effort to interpret the "why" of Training Union. These sessions as well as the night sessions, will be held at the First Baptist Church, Jackson.

Leading the week-long program will be Mr. Versil Crenshaw, Intermediate Director, Training Union Department of the Sunday School Board, Nashville. Assisting him will be all of the Training Union personnel of the Nashville office, including Dr. Philip B. Harris, Secretary, and the personnel from the Training Union Department, Hinds Association officers, as well as personnel from several other state Training Union Departments.

While the morning sessions will be an interpretation of Training Union methods, the night workshops will be a study of Training Union methods. The morning and night sessions are not duplicates and every one who can is urged to attend both. Many business men and housewives in the Jackson area will be able to adjust their schedule so that they can take advantage of the morning meetings.

Graded classes will be provided during the night workshops for pastors and educational directors, general officers, Adult department officers and union officers and members, Young People's counselors, Young People's union officers and members, Intermediate department officers, union leaders and sponsors and members, Junior department officers, union leaders and members, Primary Leaders, Beginner Leaders, Nursery Leaders, and activities for Primary, Beginner, and Nursery boys and girls.

This is a state-wide program and many will come from all parts of the state to attend. A special effort is being made in ten associations within 50 miles of Jackson to enlist Training Union officers and leaders to commute. The churches in Hinds Association have the opportunity of an Enlargement Consultant who will assist the pastor and director in a concerted effort to enlarge the Training Union organization and membership.



PREPARING FOR Spiritual Emphasis Week on the Mississippi College campus March 6-10 are the following committee members. From left to right are Dick Bennett; Barry Landrum; Jo Ann Robinson; Morris Chapman; Norvell Burkett; Betty Ruth Harris; Sue Worsham; Jimmy Allgood; Bobby Craven; Shirley Smith; Meredith Johnson; Sessions Folk; Ed Spruel; Charlotte Reeves; Coby Byrne, B. S. U. director; Janet West; Jimmy Street; Freddy Conrad; and Janice Farrish.

Baptists and the Bible

In this issue of the Record we present a group of articles on Baptists and the Bible, another in the series of doctrinal features which will be presented monthly during 1961. This first study of a doctrine concerns Baptists' belief about the Bible because this is the basis and source of all other Baptist doctrine.

Baptists believe that the Bible is the Word of God. This has been their position through the centuries of their history. The oldest confessions of faith of Baptists express their belief in the divine inspiration of the Bible.

One of the more recent statements of faith issued by any Baptist group was that adopted by the Southern Baptist Convention in Houston in 1925. It is based largely upon the New Hampshire Confession of Faith, which is that statement adopted by many Baptist churches in their organization. The first article of the Houston statement is as follows:

"We believe that the Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried."

While such a statement is not binding on any church or individual Baptist we believe that it fairly represents the position of most Baptists.

It has been charged by some that Baptists have made an idol of the Bible and worship it. This is, of course, an utterly false and ungrounded charge. Nevertheless, if believing that the Bible is the inspired Word of God is idolatry, then most Baptists would stand guilty.

Many Baptists have stated the Baptist position concerning the Bible. We should like to present a few of them here.

Dr. E. Y. Mullins: "... the Bible is an inspired book."
Dr. George W. Truett: "For Baptists there is one authoritative and final source of religious truth and that is the Bible. Our contention is that God's will for mankind is fully expressed in the Bible. The Bible and the Bible alone, is the rule of faith and practice for Baptists. To them, the one standard by which all creeds and conduct and character must be tested, is the Word of God."

Dr. B. H. Carroll: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament will always be all the law of Christianity. This does not deny the inspiration or profit of the Old Testament."

Dr. Robert G. Lee: "The Bible ... that supreme book, supernatural in origin, divine in authorship, human in penmanship, infallible in authority ... the masterpiece of God."

Dr. R. C. Campbell: "Baptists have no creed but the Bible. They follow no man-made book. The Bible is the guide of their faith."

Dr. J. Clyde Turner: "One of the outstanding characteristics of Baptists has been their loyalty to the Bible as the authoritative revelation of God."

These are just a few quotations chosen at random. They could be multiplied many times, for Baptists believe that the Bible is the Word of God. They preach the Bible and teach the Bible. Perhaps no statement can better characterize Baptists than that they are a people of one Book. The Bible is the content of their message, the guide of their work, the basis of their unity, and one of the greatest sources of their strength.

It is our conviction that as long as Baptists continue to believe and preach the Bible as the divinely inspired Word of God they shall continue to advance. Should they ever be led to turn from that position, decay and destruction would come suddenly and surely.

GUEST EDITORIAL

More Religion and Less Ethics

(Leon Macon, in Alabama Baptist)

Man can be ethical without religion since this involves his moral behavior. A lost person has the power to tell the truth, to abstain from intoxicating beverages, to withstand the temptations of the flesh and live a respectable life in all areas. When one accepts Christ, his spiritual nature is changed and quickened, and should give strong motivation toward living an ethical or moral life.

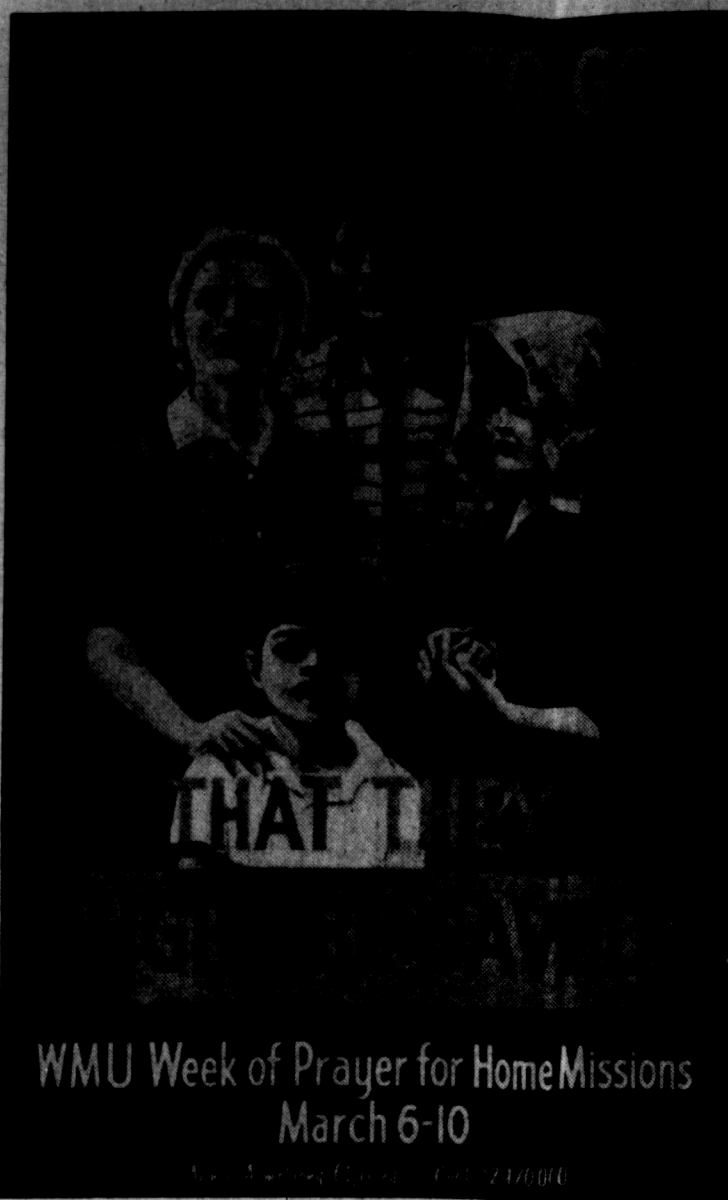
Reports are that there are 112,226,905 people in the United States who are members of some religious body. This is an all-time record for the number of people who belong to churches or synagogues.

In spite of this large group of adherents to some religious body in our country, reports from Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, demonstrate that we are in a low ebb morally and ethically. Nearly every state in the Union showed an increase in juvenile delinquency and crimes of all categories. There are more broken homes today than ever before and the number of alcoholics is increasing alarmingly.

At a time when religion is so popular, it is amazing that morals are so low. Much of this condition is due to large religious bodies being led away from the Bible as the inspired Word of God. This modernism has left man without an authority outside of himself relative to what is right and wrong. Another contributing cause can be found in the general absence of consistent scriptural messages from our pulpits. Present methods of teaching very private matters to mixed groups, is breaking down the wall of petition between things which are sacred to the individual in the home and the world. This same damage is being done in the emphasis placed on sex in many publications and the movie industry. A spirit of license is abroad and the strict morals of God are overlooked in the name of toleration.

At any rate, the moral fiber of our nation is in poor condition and could get so bad that it could not hold up under some great world conflict which would demand the very best in our lives.

We believe definitely that God's Word alone is sufficient to give man moral and spiritual courage and the very deletion of the Bible's influence over people is showing up in the tragical moral and ethical impasse which we are in. Paradoxically enough we have, in our times, a revival of religion but no corresponding revival of our ethics.



Slaves By Volition

Everybody is a slave — to one thing or another. Throughout the New Testament, the verb *doulos* (to serve) means "to be a slave." The noun *doulos* (servant) means "slave."

So, one is a slave either to the Spirit of God or to Mammon the god of materialism (Mt. 6:24). In brief, one is a slave to that to which he yields his obedience (Rom. 6:16). Then the Christian is a slave to Jesus Christ.

However, Jesus said to his disciples, "Henceforth I call you not slaves, but ... friends" (John 15:15). By this, I suppose he meant that whereas he is our master it is not by coercion. That is, he does not compel us to serve. How

is it then that Paul so often identified himself in his letters as a slave of Jesus Christ (Rom. 1:1; Phil. 1:1; Tit. 1:1)? Assuming that Christ does not coerce such a relationship, Paul must have so related himself to Christ by volition. He chose by his own will to do so.

Following the Proclamation of Emancipation by President Lincoln in 1862, slavery was legally ended in this country. As a matter of record, however, some liberated Negroes preferred to remain with their former owners and continued to call them "master." So, they were, if you please, slaves by volition. In like manner are we slaves of Jesus Christ, if we yield ourselves voluntarily to him.

The Baptist Forum

From Mexico

Upon arriving in Irapuato, we were unable to find a house. The Rogelio Mendozas invited us to live with them until an apartment they were building could be completed. They moved into it, leaving us the comfortable house in which they had lived for many years. Billy and Kathy call the Mendozas their Mexican grandparents. We continually thank God for the friends we have among the nationals with whom we work.

Upon returning to Mexico, William reassumed the work of Mission Treasurer. In addition, he is field missionary in a two state area. The State of Guanajuato has seven organized churches and six missions. In Queretaro we have no organized work. For several years we have attempted to establish a mission in the capital of that state.

The Association of Michoacan and Guanajuato had a Simultaneous Revival Campaign from October 30-November 6. The 17 churches participating in the campaign reported 204 professions of faith. There were 18 in the Irapuato church where William preached. Many people for the first time heard the gospel.

The William Clawsons Apartment 212 Irapuato, Guanajuato to Mexico

The Philippines

A very young tender pig roasted over a glowing fire called "Lechon" is the favorite Filipino food at any festive occasion, but especially Christmas and fiestas. "Masarap" or delicious is the word for this barbecued delicacy.

Gene has been especially busy with Bible Classes in different places each night of the week and many other activities each day. He is the Chairman of the Mission this year, too which gives him added responsibilities.

Ardis continues to find joy and inspiration in her Bible Classes and Music. It never ceases to thrill us when lost souls find Christ as their Savior in our classes. This year we have lived in the same compound with three other Missionary families, and the fellowship with them has meant a great deal to us.

Ardis, Gene, Betty, and Micah Cross, 2680 F. B. Harrison, Pasay City, Philippines

The Korea Mission

We are all doing fine in the Korea Mission and looking forward to a great year of work here. We are placing a good deal of emphasis on stewardship and hope to see more of our work becomes self-supporting. I've formed the opinion that it is always best to begin any new work with a strong stewardship emphasis and I hope the mission will adopt that policy in the future.

I have recommended to the Publication's committee of our mission that your book (Church Members Handbook) be translated and used in our churches. They are considering several but yours always helped me in the pastorate and I feel that it would be effective here.

We continue to enjoy the Baptist Record. Even though we get it six weeks late there is still very much that is of interest. It appears that the Gulf Coast is doing fine.

Guy Henderson Baptist Mission APO 59 San Francisco, Calif. (Pusan, Korea)

Age Seeks Expression

By S. L. Morgan, Sr., Wake Forest, N. C.

I can never forget the grand old man of 88, deaf and almost blind, and his longing for "one more word." I was a visitor in the community and heard about him and his wife of the same age, both of them almost helpless. I found him lying on his bed, and I put my lips near his face and talked a few words, and shouted a tiny prayer into his ear, and left. He got up, followed me to the door, just to say one more word. Cut off from others, he longed for expression.

This old man dramatized Age's longing for expression. I talk out of my own experience in my 90th year! All my life I've felt bound to talk out each new problem or new experience with someone who, I believed, deeply cared. Through my teen-age years it was my mother. Then for many years it was my brother (We went through the public school, thru college and seminary, in the same classes). Then through 45 years it was my wife, until she broke lately and entered an institution, leaving me desolate. One is not normal who lacks the urge to talk out to someone what burns within for expression.

Is Crusader

I dare to talk of myself, for I am not far different from other old people. And I am a crusader for them. I read, I think in the night, and my mind grapples with the problems and dangers that threaten our nation, our civilization, our

planet, and my heart longs to discuss with someone a possible way out. A fire burns within, and must have an outlet. I long to talk out how I feel into an understanding ear. Pent up, it pains me.

I'd gladly accept an invitation any time to drive 50 miles with any congenial soul just to talk out what is within, and to exchange ideas. If only

others knew this longing in old people! Lately I drove 500 miles from Georgia with a congenial couple, who drew the best out of me. I talked most of the 12 hours — a grand release of pent-up desire for expression.

Gives appeal

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New Books

WE WROTE THE GOSPELS by John Calvin Reid (Wm. B. Eerdmans, 61 pp., \$2.00)

The author imaginatively speaks for the four authors of the Gospel and puts words in their mouths to explain how and why they wrote the gospels. An interesting study, based upon Biblical and other historical facts known about these men.

STAND UP IN PRAISE TO GOD by Paul S. Rees (Wm. B. Eerdmans, 117 pp., \$2.00)

One of the outstanding evangelical preachers of today presents ten sermons on the Trinity. There are three sermons each on the Father, the Son and the Holy Spirit, and then a final summary message on the Trinity. The messages present the glory and greatness of our triune God. The exposition is clear and forceful and the illustrations are effectively used.

THE CROSS STILL STANDS by Alfred Doerrfler (Baker, 135 pp., \$2.50)

Sixteen sermons on people, experiences, words, actions, etc., connected with the crucifixion day. The outlines are clear, the illustrations are apt and the preaching is forceful. Much preaching and devotional material is found here. The author served for a half century of a large Lutheran Church in St. Louis.

THE SEVEN LAST WORDS by Clarence W. Cranford (Baker, 78 pp., \$1.50)

Ten sermons on the last words of our Lord and experiences related to them. This is clear, effective, powerful preaching. Helps the reader to clearly understand the meaning of our Savior's cries from Calvary. Dr. Cranford was for many years pastor of Washington's Calvary Baptist Church.

MEET OUR CHOCTAW FRIENDS by Thelma V. BOUNDS Exposition Press, 30 pp., \$2.50.

Of Conehatta, Mississippi, the author has been a teacher for the Bureau of Indian Affairs since 1937. "The purpose of this book," she writes, is to acquaint young readers with the Choctaws, one of the few tribes that did not fight United States government." With text and photographs she shows the Choctaw Indians of Mississippi at school, at home, at work, and at play.

DR. SA'EED OF IRAN by Jay M. Rasooli and Cady H. Allen (Kregel, 188 pp., \$2.95)

Is the fascinating — and true — story of a courageous and dedicated physician who turned from Mohammedanism to Christianity.

TRUMPET OF SALVATION by Norman E. Nygaard (Zondervan, 180 pp., \$2.50)

A Presbyterian author has found in the lives of William and Catherine Booth, founders of the Salvation Army, the material for an extremely interesting biographical novel. He begins with William's preaching on street corners at the age of 16, and continues through the colorful and rigorous episodes that befell the Booths as they sought to lift the "trumpet of salvation."

A GUIDE TO CHURCH USHERING by Homer J. E. Elford (Abingdon, 63 pp., \$1.50)

Published by a Methodist publishing house, this little manual, of course, uses Methodist church terminology, but would be useful to anyone who is an usher. It thoroughly covers duties and responsibilities and rules for a "doorkeeper in the house of the Lord."

Counselor's Corner

By Dr. R. Lofton Hudson

'LOVE EX-WIFE'

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ANSWER: You may not be able to get her back. Divorces usually close doors that can never be opened again.

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Many people just do not know how to close doors. They keep looking back. It seems to me that Jesus said something about a man who puts his hand to the plow and looks back. Remember Lot's wife.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

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The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press, and the Evangelical Press Association.

By (Conti)

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W. A. C First Baptist

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Baptists and the Bible

(Continued from Page 1)

SPIRED by the Holy Spirit and therefore authoritative. Baptists do not regard any man, group or organization of men to have the right to change the obvious teachings of the Bible or to tell them what they must believe about the Bible and its teachings. Baptists do not worship the Bible; but they do have a deep reverence for the Bible because its Author and Interpreter is the Spirit of God.

THE BAPTIST CONCEPT OF "SOUL-COMPETENCY." According to the Bible man was made "in the image of God" and thus a personality. That means man has capacity for God and is a free, moral agent with all the privileges of self-determination. God reveals Himself in Christ, His Son, and speaks to man through His written Word by the ministry of the Holy Spirit who makes its message of truth to become alive in the heart and conscious awareness of man. Man is capable of understanding what God says to his heart and MUST decide for himself WHAT HE SAYS and WHAT HE WILL DO in response to God's appeal.

Baptists do not believe any person, be he parent, religious leader, church official or organization of any kind has the right or ability to so act as to make valid decisions with God in behalf of another person. The individual MUST act for himself, and by his action he determines his moral and spiritual status in this world and his destiny in the world to come.

BAPTIST CONCEPT OF VOLUNTARINESS. The Bible teaches that man's response to God's appeal MUST BE VOLUNTARY and apart from all external and worldly force. The only valid pressure upon a person who responds to God is the pressure and constraint of THE CONVICTIONS OF FAITH that came to him from the Bible by the Spirit of God.

Here is found the "mysterious" something that holds Baptists together in all their church and denominational relationships and world-wide ministry. It IS NOT COERCION of church officials, boards or denominational law. It IS THE MIGHTY BOND OF CONVICTIONS AND FAITH that comes to each individual from the Word of God and is exercised under the direction of the Holy Spirit in all the freedoms of voluntariness.

Baptists honor and follow their leaders, but they do so because of WHAT THEY BELIEVE. This principle of voluntariness is exercised in a local church as a spiritual democracy and it elicits and challenges the total resources of the individual Christian under the lordship of Christ. The extent to which individual Christians and local churches participate in the Christian enterprise is measured by the degree of their enlightenment and their faith and conviction as to its scriptural basis.

Thus Baptists make much of the Bible in homes, churches, camps, assemblies, schools and conventions. All this keeps the minds and hearts of the people attuned and in a fine spirit of harmonious and cooperative action. It makes for a vigorous and healthy type of spiritual life for the Christian as an individual as well as for the local church and the denomination as a whole.

THE BAPTIST FERVOR OF EVANGELISM AND MISSIONS. Baptists believe the Bible teaches that all men apart from Christ are sinners and lost. They believe Hell is a place of reality and that all unbelievers in Christ, or unsaved people, will suffer there for an endless eternity. Baptists believe Christ has laid upon all Christians the responsibility of giving the Bible message of the gospel to lost people wherever they may be found. Thus Baptists go forth under the leadership of the Spirit of God with earnest, aggressive, and prayerful Bible preaching and missionary effort in behalf of the salvation of lost people everywhere.

It accounts for the living interest and liberal support the individual Baptist gives his church and denomination. It also accounts for the tremendous advance Baptists, especially Southern Baptists, have made in membership, number of churches and evangelistic and missionary activity.

Whenever Baptists get away from the Bible as the Word of God and the soul-convictions regarding its truth and authority, they will fall apart and cease to be a mighty force of moral and spiritual power for God in the world. Therefore, it behooves Baptists to be alert to the sinister forces of rationalism, materialism and atheism that dissipate and kill faith in the Bible as the Word of God and nullify the redemptive purpose of God for men in the world.

Whose Book Is It?

W. A. Criswell, Pastor
First Baptist Church, Dallas

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is written in big, black, boldfaced letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church toward it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add or to take away or to transpose anything in the Sacred Scriptures."

The canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe, who flourished about 450 B. C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate, as peculiarly its own, the Old Testament is a mystery indeed.

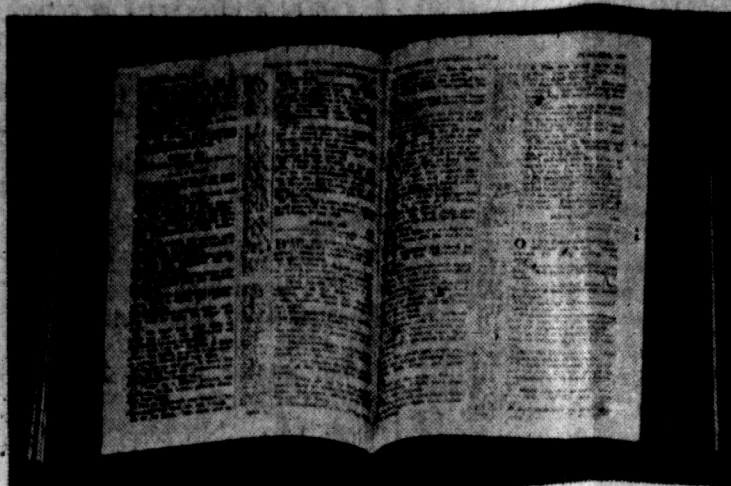
There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is so stated.

The canon of the New Testament is the received and accepted books revealing the mind and will of our Lord Jesus Christ, and is accounted so, not by one sect only, but by practically all the Christian peoples of all times.

The churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sect, the Roman Catholic sect—even the Unitarian sect—all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really



ready sealed by the approval of God among the people; nor could any council exclude a book that God had given to the churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among the believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop of Rome pretending to be the pope (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others, and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern bishop of Rome and his papal seat to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came, with its intellectual freedom, it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Bailol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire, and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries later of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, the same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

How We Got Our Bible

By E. Leslie Carlson, Professor
Southwestern Baptist Seminary

This is a legitimate question and every person has a right to know. We, as Christians, can and must give the best answer possible. Our Bible is a revelation from God to man given objectively as the vision of the burning bush on Mt. Sinai when Moses received the ten commandments or subjectively as to Isaiah in his vision in Isa. 1:1 by mental perception. In all the recordings of this revelation it is the Holy Spirit who inspired and directed the writer, even to the recalling to his mind what he had heard. (John 16:13).

The content of the Bible increased as God revealed what was needed in the development of the Promise of salvation through a coming redeemer in the O. T. and His finished work and church in the N. T. Also progressive revelation was necessary with regard to the needs of the people. All this was through the Holy Spirit as seen in II Peter, 1:2, allowing the writers to use their method of expression instead of being mere automatons. They wrote what they were inspired to say, even the very words when necessary. Source material was used as seen in Joshua 10:13, I Kings 15:23, etc.

The Bible is self-authenticated for it needs no church council, historical critic or scholar to prove that it is the Word of God. When written it was canonical but remained for men to recognize it as divinely inspired (I Cor. 2:14). It, naturally, is not specific concerning itself as a whole. Such a statement could not have been written only after all the books were completed.

Alphabetic writing was well known and used in Moses' day. Some of the records he used as in Genesis were no doubt written in cuneiform on clay tablets which was the method used as early as 3000 B. C. in Mesopotamia from whence Abraham came. None of these sources or original writings of the O. T. and N. T. books have been discovered. The earliest Hebrew manuscripts are those known as the Nash Papyrus of Deut. 31:9 and the Dead Sea Scrolls. Among the latter have been in whole or in parts all the O. T. except Esther. A part of I Sam. dating c. 225 B. C. was found which is the O. T. edition from which the Septuagint, the first Greek translation was begun about 285 B. C. Most of the Dead Sea Scroll Scriptures are similar to the modern Hebrew Bible which is known as the Masoretic or Trad-

doctrine is affected.

The N. T. manuscripts are the Bodmer IV Greek manuscripts of the gospel of John and the Chester Beatty Papyrus which contains parts of fifteen N. T. books and date during the 3rd century A. D. In the fourth century Emperor Constantine of Rome ordered copies of the whole Bible in Greek to be made, of which the best known are thought to be Codex Vaticanus (in Rome) and Codex Sinaiticus (in London), none of which are complete. About the third century or earlier the old Latin version was made but was superseded by the Vulgate Version, a translation of the Hebrew and Greek versions by the great scholar Jerome in the fourth century. This became the accepted Bible of the Roman Catholic Church from which the English translation, the Douai Version was made. Also translations were made in other languages, some early, as the Syriac. Scholars were concerned to get the best versions possible and used all the manuscripts available in their day to produce the nearest to original as possible. Four of the most famous Greek N. T. are that of Erasmus (1516), Westcott and Hort (1881-2), Nestles' (1898) and the latest and best being that of the British and Foreign Bible Society (1958).

With the printing of the Gutenberg Bible in Latin in 1455, a new era was started that made it possible for everyone to own a Bible. Prior to this event all Bibles were handwritten and expensive. Soon the first printed Bible appeared in 1477. Erasmus, the Dutch scholar, edited the first printed Greek N. T. in 1516. Printed Bibles soon began to appear in other languages and still continues until this day.

Augustine brought the first Bible, the Latin Vulgate, in 597 to England. But the common people could not read Latin. It was in the 8th century that the first Anglo-Saxon translation appeared which were paraphrases in song. The great Venerable Bede finished the gospel of John in 735 and King Alfred was responsible for the ten commandments and Psalms in the late tenth century.

It was not until 1380 that the first English version by Wycliffe and his followers appeared. In 1478 William Tyndale personally translated the first printed English Bible. This cost him his life for he was burned at the stake in 1536 but his work became the basis of the many English versions that followed. Among those that followed were two good versions as the Geneva Bible (1560) and the Great Bible (1569). These became the basis of the King James Version of 1611. This famous version was the work of a remarkable group of scholars and ministers reflecting the beautiful English language of this Shakespearean period and helped to give the language its basic permanence. Though based on only a few moderately early manuscripts and the Latin Vulgate, it still is the most popular Bible today.

Revisions of the King James Version appeared in the following years. The most notable are the Canterbury Revised Version of 1885, the American Standard Version of 1901, the "imposition" Version, called "The Holy Bible—An Improved Edition" and published by the American Baptist Publication Society in 1912 and the Revised Standard Version of 1952. All versions of whatever kind, do not satisfy for we are all anxious to have a version using the earliest and best manuscripts possible. This year, 1961, another version of the N. T. that took 13 years to prepare, known as the "New English Bible" will appear. We live in hope that some day some of the original manuscripts of our Bible will be discovered.

The Inspiration of The Bible

By W. C. Taylor
Retired Southern Baptist Missionary (Brazil)

There is a John Three Sixteen. We love it. It tells us of God's Son. We worship him. There is a Paul Three Sixteen, too. We need it. It tells us of God's Word. We believe and obey the divine Author thereby.

Literally translated, Paul's Three Sixteen says: "Every Scripture is God-breathed." II Tim. 3:16. It means what it says. It does not say that the writers of the Scriptures were inspired. Maybe they were. Maybe they felt "inspired" to much sentimentality, as they looked at a sunset or a noble face or a beautiful form. Who cares? They are dead. Their being inspired means nothing to me now, any more than their being handsome or witty or affable. I have no contact with them, know very little about them, not even the name of some of them. What I need, and find, in my Bible is something it gives me now. I need qualities that inhere in the Bible itself. These men were not the Word. That is a title of Jesus only, the historic expression of the deity, in redemptive human life, who reveals to us God as clearly as a word reveals the thought it expresses. Figuratively, Jesus, not prophets and apostles, is the Word of God. But the Holy Scriptures, which these men wrote for the ages, they are literally the Word of God, "God-breathed."

Suppose all earth's billions, of all the Christian centuries, could gather together, in some vast plain. And suppose that, thus gathered, they all shouted with one voice, till they were hoarse and red in the face: "The authors of the Bible were inspired." Would you believe them? Do you now believe the creeds that so affirm? I do not. That is a creedal vice. No never. I would still believe the Bible. It says: "Every Scripture is inspired (God-breathed)." Robert E. Speer once spoke to the Baptist World Alliance, in Atlanta, Ga. He called this verse of the Scripture, "the Bible's doctrine of itself." So it is.

True, the Bible has a doctrine about the men who wrote it. They were MOVED, not inspired. Peter wrote: "Every prophecy of Scripture does not come into being by its own unloosing" i. e. none does, I Pet. 1:20, 21. Like the simple verb used by Jesus about Lazarus bound in his grave clothes: "loose him and let him go." That is what you do when you interpret a Scripture. You loose it and let it go. Of all the accused mistakes of translators, none was ever more harmful and Romanistic than to say: "No prophecy of the Scriptures is of any private interpretation." All hell must have screamed with laughter when the Anglican servants of King James made that colossal blunder. No. What Peter wrote was: "No prophecy of Scripture is of ISOLATED INTERPRETATION (merely having its own meaning, apart from other Scriptures, especially of the context). That is what Peter wrote. Then he gave us the doctrine of the place of the authors. Here it is: "For never by the will of a human being (generic: man) was prophecy brought forward (led along); but, by the Holy Spirit, holy men spoke, being borne along by (directly from) God." The writers of the Scriptures were MOVED, carried along by the Spirit to their destination as agents of God. This is the Bible's doctrine about its authors. But the Bible's doctrine about itself is: "Every Scripture is inspired (God-breathed) and is helpful (useful, beneficial, advantageous) in the meaning given to this word by the New Arndt and Gingrich Greek Dictionary; for teaching (doctrine), for reproof (we all need it often), for improvement, for the discipline that is in the sphere of righteousness (the training that is drilling, correction, cultivation of the group spirit and efficiency, proportion in our discipleship and stewardship, and keeping step in joint action — this is the DISCIPLINE the Bible is meant to give) in every right relationship (all righteousness) with God and his family, his school, his army. That is to be the Bible's function. Now its goal: "That the man of God (such are all the saved) may be COMPLETE (complete, capable, proficient, able to meet all demands, is how Arndt and Gingrich define the word) completely equipped (a verb from the same root as equip) with the meaning intensified)

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Survey Finds Atlanta 30 Per Cent Unchurched

ATLANTA, Ga. — (BP) — Atlanta, Georgia, long known as the city of churches, found that it is not much better than the national average in percentage of Christians and unaffiliated church members.

The Southern Baptist Home Mission Board, which directed the largest religious survey in the history of metropolitan Atlanta, said that about 70 per cent of the persons surveyed are church members.

Of this number, about 12 per cent are unaffiliated church members, with their membership in a place other than Greater Atlanta.

About 25 per cent of the approximately 555,000 person surveyed said they were not Christians and another five per cent, said they are Christians but have never joined any church. Of the 151,552 unchurched persons surveyed, about 54,000 are above nine years of age.

Church Organizes With 590 Members

COLORADO SPRINGS — (BP) — Churches seldom organize with 590 charter members.

That's the story of Skyway Baptist Church. With the blessing of the sponsoring First Baptist Church of Lubbock, Tex., it began separate existence with 590 in its membership.

The story of the church, born as a mission in 1955, has been one of cooperation between Texas and Colorado.

William Fleming, millionaire Baptist layman in Fort Worth, put down \$2000 deposit to hold the tract of land on which the church built. First Church, Lubbock, agreed to sponsor new work here when there was no building and no congregation.

John Baker, the present pastor, came at the direction of the Lubbock church. He started the mission soon after in his own home. The Lubbock church not only assisted in paying Baker's salary and other expenses, but it also aided in the erection of a building.

The plant, costing \$185,778, will accommodate 750 in Sunday school and 550 in the sanctuary. Members of the mission dedicated the building last November.

1000 To Attend Mission Meeting At Southwestern

FORT WORTH — More than 1000 college students from throughout the south are expected for the twelfth annual mission volunteer conference at Southwestern Seminary Mar. 10-12.

Thirty missionaries, on furlough in the Fort Worth area, will conduct daily discussion sessions and prayer meetings. These will center around the general conference theme "The Old Commission in a New Crisis."

Speakers for the program include Charles Wellborn, pastor, Seventh and James Church, Waco, Tex.; Glendon McCullough, Home Mission Board, Atlanta, Ga.; Jesse Fletcher, Foreign Mission Board, Richmond, Va.; Morris Wright, missionary to Japan; and Robert E. Naylor, Seminary president.

Deaf-Mutes 'Hear' Billy Graham

TAMPA, Fla. (RNS) — A group of 85 deaf-mutes "heard" Billy Graham preach a sermon at a rally here attended by some 20,000 persons. As the evangelist spoke his words were translated into sign language by the flying fingers of a team member.

About 640 persons came forward to make "decisions for Christ" following Dr. Graham's sermon, including nine of the deaf-mutes. Those making decisions were interviewed by trained lay counselors and Tampa ministers. A follow-up program will be carried out later by churches who bring the

ST'S LEADING FIGHT ST LEGAL GAMBLING

(BP) — A national amendment committee is expected to file the bill against a favorable report, probably bringing the proposed amendment to the house for a vote on Feb. 28.

Representatives have received a deluge of letters in favor of the bill, but practically no correspondence opposing it. One legislator said that he had received 200 letters in favor of the gambling measure, and one letter from a Baptist pastor opposing it.

Four of the eight witnesses who spoke out strongly against the bill in the hearing were Baptists, including Baylor University President W. R. White, Rep. Truett Lattimer of Abilene, Tex., James, and Jimmy Allen, secretary of the Texas Christian Life Commission.

Nashville Tax Effort Is Ruled Out By Court

NASHVILLE — (BP) — The City of Nashville has lost another round in its persistent effort to tax the Southern Baptist Sunday School Board here.

Chancery Court dismissed the city's appeal of a State Tax Board ruling. The State Tax Board held Sunday School Board property to be tax-exempt because of its being used in church-related work.

The city attorney for Nashville was quoted as saying the city would consider appealing to a still higher court.

Nashville city government assessed the board's properties at about \$4.8 million. This included the entire sphere of the board's activities within the city limits.

Later the city dropped its efforts to tax most of this property, limiting itself only to the cafeteria, snack bar, and parking lots for board employees. The assessment for these was set at \$725,000. The state board overruled this city claim.

Chancellor Ned Lentz upheld the State Tax Board, ruling that taxing of these three phases of Sunday school board operation was not valid.

Halsell-Firm Trying to Comply With Law

NASHVILLE — (BP) — Baptist Building Savings, Inc., of Memphis, which earlier was ordered to stop taking money on deposit, is moving toward full compliance with the directive of the Tennessee State Superintendent of Banks.

Supt. M. A. Bryan said today the firm has "already returned a large part" of the funds and would make efforts to have it all back in the hands of the depositors within about two weeks.

When the order went out, Bryan said the Memphis concern, whose president is Aubrey C. Halsell Sr., had been taking deposits and therefore performing a banking function, but was not otherwise operating under state banking laws and was not chartered as a bank.

The company, he added, is not in any way affiliated with any Baptist church or Baptist convention but apparently took its name from the fact it invests in church bonds.

Total amount of the deposit money taken in by the firm, the superintendent said, came to \$258,000. The state did not allege fraud and so Halsell thought he was operating under the law.

Actually, Bryan said, the firm is composed of two corporations: Baptist Building Savings, an organization chartered for profit and the Savings Corporation, chartered as a non-profit institution. The state action was aimed only at the savings corporation.

Halsell has held Baptist pastorates in Memphis and West Memphis, and later held the rank of lieutenant-colonel as an air force chaplain. He served Arizona Baptists as director of bond service for their convention at one time.

—HOW IT RELATES TO CHURCHES

The Dolbear Law

Annuity Board Representative

Now, it is learned that crickets throw their voices so that the sound appears where they are not. This is done by a slight pressure of the cricket's wings against its sides making its chirp appear at a distance from where the cricket rests. The thrown chirp appears here and there in order to confuse the enemy. It is also found that the chirp of a cricket slows down as the temperature does so that a law has been formulated known as the Dolbear Law. This law is "count the number of chirps in fifteen seconds, add 40 and this will equal the temperature in degrees of Fahrenheit."

This sign of intelligence, which we know does not radiate from the cricket, is a strong evidence of God. It also reveals that God cares for the lowliest part of His creation. If He gives lower life protective means we have every assurance that He cares enough for man to keep him always with Him.

God Cares

Since God cares for the lowliest part of His creation, He surely intends that His under-shepherds shall be cared for.

Scriptural Basis:

"Thou shalt not muzzle an ox that treadeth out grain." "They that preach the gospel shall live by the gospel." "The laborer is worthy of

God's meap are not objects of charity. If they are objects of charity, we disgrace the Church. The government provides for old soldiers. We have never known a faithful horse to be turned out to starve.

Over half of our Churches have not made provision for the retirement of their pastor. Our fine laymen and women need to rise up and take steps to care for their pastor's protection program. God seems to expect that we will care for his preachers.

Mississippi Baptists will pay one third of the cost of your pastor's protection. Will your Church pay two thirds?

Revival Dates

Oil City (Yazoo): March 5-12; Rev. Bobby Moore, Miami, Florida, evangelist; Rev. Copie Myers, Raleigh, song leader; Rev. James Underwood, pastor.

Thomastown: February 26-March 3; Rev. Parkes Marler, missionary to Korea, now on furlough and living at Forest, evangelist; Rev. James L. Lawrence, pastor.

Pleasant Valley (Simpson): weekend revival; February 16-19; Rev. Dewitt Mitchell, pastor and evangelist; Lewis Welch, song leader; Mrs. Elizabeth Chalk, pianist.

Bethlehem (Scott), Forkville: March 5-11; Rev. Robert E. Saunders, evangelist and pastor; Moody Purvis, Moderator, Scott Association, song leader. Wiggins (Leake): February 26-March 3; Rev. Paul H. McDonald, evangelist; Rev. Homer P. McDonald, pastor.

Southside, Greenville: March 20-31; Rev. Houston Inman, Clarksdale, evangelist; Jerry Taylor, Greenville, song leader; Rev. Don H. Nut, pastor. Paul C. Jones, Worship Committee Chairman.

Edwards: February 27-March 5; a city-wide revival with all churches participating; services in the Baptist Church; Rev. Vernon Dutton, pastor of Matthews Memorial Baptist Church, Pine Bluff, Ark., evangelist; Jim Raynick, minister of music, First Baptist Church, Jacksonville, Tex., singer; Rev. Wayne Henderson, pastor.

Indian Springs, Laurel: February 26-March 5; Rev. W. P. Young, Superintendent of Missions, Laurel, evangelist; Woodrow Nail, William Carey College, song leader; Rev. Robert A. Holifield, pastor.

Stonewall, Feb. 27-March 5; Rev. Herman Knapp, Friendship Church, Ellisville, evangelist; Donald Brown, Wildwood Church, Laurel, singer; Rev. David Millican, pastor.

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

VALENTINE BANQUET—These married young people seem to be enjoying the Valentine Banquet at Moak's Creek Church, Lincoln Association.

Young People at Moak's Creek Church Have Valentine Banquet

The Young Married People's Department of Moak's Creek Church, Lincoln Association, had a Valentine Banquet on

February 14.

"True Hearts, Forever" was the banquet theme. Rev. Lenno Powell, pastor of Ruth Church, Lincoln Association, the main speaker, spoke on "True Hearts, Forever in Divine Fellowship."

General Banquet Chairman was Miss Julia Mae Moak. Rev. Emory B. Green, pastor, was Master of Ceremonies.

The Intermediates and Young People of the church also had a Sweetheart Banquet which was held on February 13 under direction of Mrs. Lester Gatlin. Rev. Green was Master of Ceremonies and Rev. Howard D. Smith, pastor of Calvary Church, Bogus Chitto, brought the inspirational message.

BAPTIST TRAINING UNION

POST OFFICE BOX 530 DEPARTMENT JACKSON MISSISSIPPI

DIRECTOR: KERMIT S. KING
OFFICE SECRETARY: MISS JEANETTE ANDERSON
RECORDS SECRETARY: MRS. RACHEL FYRON

ASSOCIATES: G. G. PIERCE, MISS EVELYN GEORGE, JAMES HARRELL

MISSISSIPPI ENLARGEMENT CLINIC AND LEADERSHIP WORKSHOP LAST CALL

This is the last reminder to Training Union members and officers of the most unusual opportunity afforded in the Enlargement Clinic and Leadership Workshop, February 26-March 3, 1961. More than 1500 are expected to attend the Workshop sessions on Monday, Tuesday, Thursday, and Friday nights, 7:00-9:25.

Still others will want to take advantage of the morning sessions Monday, Wednesday and Friday, 9:00-12:00 noon. Here a study of Training Union curriculum, materials and principles will be made. This will be an effort to interpret the "why" of Training Union. These sessions as well as the night sessions, will be held at the First Baptist Church, Jackson.

Leading the week-long program will be Mr. Versil Crenshaw, Intermediate Director, Training Union Department of the Sunday School Board, Nashville. Assisting him will be all of the Training Union personnel of the Nashville office, including Dr. Philip B. Harris, Secretary, and the personnel from the Training Union Department, Hinds Association officers, as well as personnel from several other state Training Union Departments.

While the morning sessions will be an interpretation of Training Union, the night Workshops will be a study of Training Union methods. The morning and night sessions are not duplicates and every one who can is urged to attend both. Many business men and housewives in the Jackson area will be able to adjust their schedule so that they can take advantage of the morning meetings.

Graded classes will be provided during the night workshops for pastors and educational directors, general officers, Adult department officers and union officers and members, Young People's counselors, Young People's union officers and members, Intermediate department officers, union leaders and sponsors and members, Junior department officers, union leaders and sponsors and members, Primary Leaders, Beginner Leaders, Nursery Leaders, and activities for Primary, Beginner, and Nursery boys and girls.

This is a state-wide program and many will come from all parts of the state to attend. A special effort is being made in ten associations within 50 miles of Jackson to enlist Training Union officers and leaders to commute. The churches in Hinds Association have the opportunity of an Enlargement Consultant who will assist the pastor and director in a concerted effort to enlarge the Training Union organization and membership.



PREPARING FOR Spiritual Emphasis Week on the Mississippi College campus March 6-10 are the following committee members. From left to right are Dick Bennett; Barry Landrum; Jo Ann Robinson; Morris Chapman; Norvell Burkett; Betty Ruth Harris; Sue Worsham; Jimmy Allgood; Bobby Craven; Shirley Smith; Meredith Johnson; Sessions Polk; Ed Spruel; Charlotte Reeves; Coby Byrne, B. S. U. director; Janet West; Jimmy Street; Freddy Conrad; and Janice Farrish.

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FOCUS WEEK LEADERS—"On Duty With God" is the theme for the BSU Focus Week at the Baptist Hospital Feb. 26-March 2. Local leaders who are in charge of arrangements include, from left to right, seated: Mrs. Mary Holyfield, director of education; Miss Diana Thomas, co-chairman of Focus Week; Miss Kathryn Bearden, BSU director. Standing: Rev. James Parker, Chaplain; Mrs. Johnny Weber, director of Nursing Services; Miss Dorothy Barnes, Focus Week Faculty Advisor, and Paul Pryor, Hospital Administrator. Some of the team members to participate are Dr. Fuller Saunders, pastor of Woodland Hills Church, Jackson; Miss Betty Jane Frew, BSU director of Hinds Jr. College, Raymond; Dr. George Purvis, Jackson physician; and Mrs. C. W. Applewhite, missionary to Indonesia. The services are scheduled to begin at 7:00 each evening and the public is invited to attend.

Foreign Mission Board Reports To The People

Advance Needs Yearly Increase in Finances

"Sustained advance in foreign missions calls for increasing annually the budget for operating expenses as well as the resources for capital needs," Dr. Baker J. Cauthen, executive secretary, told the Southern Baptist Foreign Mission Board in its February meeting. "With 160 appointments anticipated this year, the operating budget for 1962 will need to be increased by \$1,100,000 over that of 1961. The sum of \$700,000 will be needed in the missionary section of the budget and \$400,000 will be needed for carrying on work on the fields.

"In addition, capital needs grow yearly. Therefore, resources for foreign missions ought to increase by from \$1,500,000 to \$2,000,000 each year in order to undergird sustained mission advance."

Radio Helps Baptist Work in Latin America

Dr. Frank K. Means, secretary for Latin America, summarized for the Board a recent report from the Latin American Missions (organizations of Southern Baptist missionaries) on the use of radio evangelism in their countries. The report revealed that a surprising amount of radio work is now being done by Baptists, Dr. Means said, and that it is felt to be an increasingly important and effective method of kingdom extension.

"This radio work is harassed by certain difficulties, according to our missionaries," he said. "Where the Roman Catholic Church is dominant, costs are often prejudicially high for evangelical groups. Some stations refuse to allot time to Baptists and other evangelicals. And when a program which has been permitted begins to become influential,

pressures — ecclesiastical coercion or the potent threat of boycott — may be exerted to have it taken off the air."

"The programs vary greatly in technical quality, depending to a considerable degree on the training and experience of the persons responsible. Radio stations also differ in equipment, technical know-how, and the kind of listening audiences they deliberately cultivate."

Despite the difficulties, radio programs are sponsored by all levels of Baptist organizations, he pointed out. Some pastors and individual churches have their own programs, usually 15- to 30-minute weekly broadcasts of a devotional or evangelistic nature, although practically nothing has been done with live broadcasts of the Sunday worship services. "The missionaries believe high costs to be the prohibitive factor," Dr. Means explained.

Associational, state, and national Baptist groups, as well as the Missions, also participate in radio ministries. The Argentine Baptist Convention has a radio committee, receiving a limited amount of support through the Convention's co-operative program of finance. Its programs are broadcast in Buenos Aires, but apparently are not heard in other parts of the country, Dr. Means said. However, Baptist associations in Argentina maintain radio programs in eight strategically located cities.

The Chilean Baptist Convention has its own "Baptist Hour." The weekly, 30-minute program is prepared in a studio at the Baptist theological seminary in Santiago, tape-recorded, and sent to 10 stations scattered through the country. This Chilean radio ministry revolves around devotional messages, the question-and-answer technique, and a correspondence course in Bible study.

In 1946 the South Brazil Mission launched a religious news program to excite interest in and encourage tolerance toward the work of evangelicals in general and Baptists in particular. Then in 1951 the Brazilian Baptist Convention created a committee to study ways in which radio might be used, and eventually it set up a radio commission. "Baptists on the March," sponsored by the Brazilian Convention, made its appearance in 1955, and since then it has been broadcast 5,265 times, Dr. Means reported. At present 11 radio stations and 20 village loud-speaker systems are beaming its messages. State Baptist conventions in Brazil either use the national convention's program or devise their own centered around local personalities and calling attention to features of local Baptist work.

Southern Baptists provide the major share of financial backing for radio programs maintained by state and national

Wayland College to Quit Basketball

PLAINVIEW, Tex. — (BP) — Trustees of Wayland Baptist College here have voted to discontinue competition in women's AAU basketball beginning September of 1961.

The move will disband Wayland's famed girls' team, "the Flying Queens." The team has won five out of seven national women's AAU Championships.

Reason for the decision, said President A. Hope Owen, was to free the school of the financial burden of the athletic program in order to upgrade the entire academic program.

RICHTON CALLS PASTOR

Rev. James Terpo has been called as pastor of the Richton Church, Rev. Terpo has served as interim pastor for several months while attending William Carey.

He will begin his pastoral duties at Richton now and he and his family will move to Richton soon.

Rev. Terpo, 34, is a graduate of West Blocton High School in Alabama and a graduate of the Baptist Bible Institute of Graceville, Fla. He has had nine years of pastoral experience in churches in Alabama, two of which were Cahaba Valley Church near Montevallo and Pilgrim Rest near Dothan, Alabama.

He will continue his studies at William Carey during the fall, and spring semesters until he receives the B.A. degree.

He is married to the former Wynona Campbell of West Blocton, Alabama. They have one son, Darrell, age 3.

Baptist conventions in Latin America, Dr. Means told the Board. "In areas where no one else takes the initiative, our Missions do what they can," he added.

As for the television situation in Latin America, Dr. Means noted, stations are limited to the larger cities, and relatively few nationals own television sets, although the number is growing.

Drawing a further conclusion from the Missions' report, Dr. Means said: "Radio and television work must be projected as an integral part of the total program in each country — not as a separate ministry. This calls for careful planning, which can be done to best advantage through the Foreign Mission Board and between the Missions and the nationals on the field."

Radio work is also conducted in a number of mission areas in the Orient and Africa. More than \$71,000 has been designated by the Foreign Mission Board for radio work as a regular part of its mission program in 1961. Studies are being made in several countries with regard to television possibilities, although the chief obstacle in the matter is the high expense involved.

Baptists and the Bible

In this issue of the Record we present a group of articles on Baptists and the Bible, another in the series of doctrinal features which will be presented monthly during 1961. This first study of a doctrine concerns Baptists' belief about the Bible because this is the basis and source of all other Baptist doctrine.

Baptists believe that the Bible is the Word of God. This has been their position through the centuries of their history. The oldest confessions of faith of Baptists express their belief in the divine inspiration of the Bible.

One of the more recent statements of faith issued by any Baptist group was that adopted by the Southern Baptist Convention in Houston in 1925. It is based largely upon the New Hampshire Confession of Faith, which is that statement adopted by many Baptist churches in their organization. The first article of the Houston statement is as follows:

"We believe that the Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried."

While such a statement is not binding on any church or individual Baptist we believe that it fairly represents the position of most Baptists.

It has been charged by some that Baptists have made an idol of the Bible and worship it. This is, of course, an utterly false and ungrounded charge. Nevertheless, if believing that the Bible is the inspired Word of God is idolatry, then most Baptists would stand guilty.

Many Baptists have stated the Baptist position concerning the Bible. We should like to present a few of them here.

Dr. E. Y. Mullins: "The Bible is an inspired book." Dr. George W. Truett: "For Baptists there is one authoritative and final source of religious truth and that is the Bible. Our contention is that God's will for mankind is fully expressed in the Bible. The Bible and the Bible alone, is the rule of faith and practice for Baptists. To them, the one standard by which all creeds and conduct and character must be tested, is the Word of God."

Dr. B. H. Carroll: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. This does not deny the inspiration or profit of the Old Testament."

Dr. Robert G. Lee: "The Bible... that supreme book, supernatural in origin, divine in authorship, human in penmanship, infallible in authority... the masterpiece of God."

Dr. R. C. Campbell: "Baptists have no creed but the Bible. They follow no man-made book. The Bible is the guide of their faith."

Dr. J. Clyde Turner: "One of the outstanding characteristics of Baptists has been their loyalty to the Bible as the authoritative revelation of God."

These are just a few quotations chosen at random. They could be multiplied many times, for Baptists believe that the Bible is the Word of God. They preach the Bible and teach the Bible. Perhaps no statement can better characterize Baptists than that they are a people of one Book. The Bible is the content of their message, the guide of their work, the basis of their unity, and one of the greatest sources of their strength.

It is our conviction that as long as Baptists continue to believe and preach the Bible as the divinely inspired Word of God they shall continue to advance. Should they ever be led to turn from that position, decay and destruction would come suddenly and surely.

GUEST EDITORIAL

More Religion and Less Ethics

(Leon Macon, in Alabama Baptist)

Man can be ethical without religion since this involves his moral behavior. A lost person has the power to tell the truth, to abstain from intoxicating beverages, to withstand the temptations of the flesh and live a respectable life in all areas. When one accepts Christ, his spiritual nature is changed and quickened, and should give strong motivation toward living an ethical or moral life.

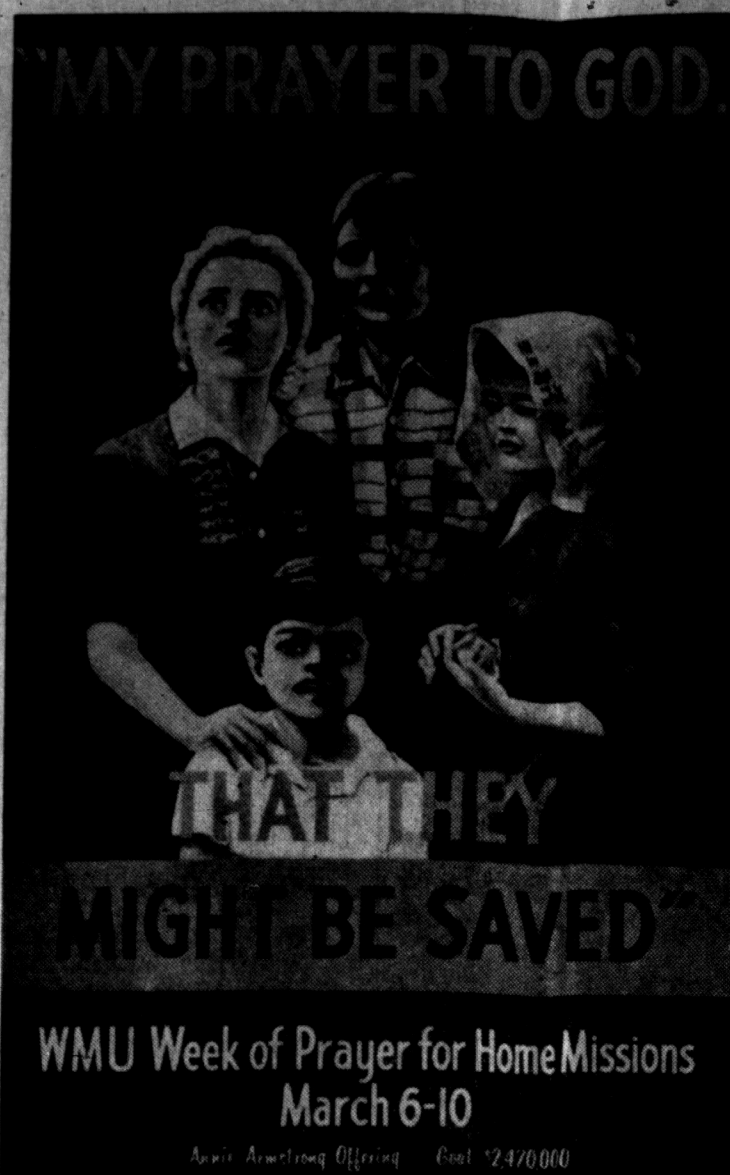
Reports are that there are 112,226,905 people in the United States who are members of some religious body. This is an all-time record for the number of people who belong to churches or synagogues.

In spite of this large group of adherents to some religious body in our country, reports from Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, demonstrate that we are in a low ebb morally and ethically. Nearly every state in the Union showed an increase in juvenile delinquency and crimes of all categories. There are more broken homes today than ever before and the number of alcoholics is increasing alarmingly.

At a time when religion is so popular, it is amazing that morals are so low. Much of this condition is due to large religious bodies being led away from the Bible as the inspired Word of God. This modernism has left man without an authority outside of himself relative to what is right and wrong. Another contributing cause can be found in the general absence of consistent scriptural messages from our pulpits. Present methods of teaching very private matters to mixed groups, is breaking down the wall of petition between things which are sacred to the individual in the home and the world. This same damage is being done in the emphasis placed on sex in many publications and the movie industry. A spirit of license is abroad and the strict morals of God are overlooked in the name of toleration.

At any rate, the moral fiber of our nation is in poor condition and could get so bad that it could not hold up under some great world conflict which would demand the very best in our lives.

We believe definitely that God's Word alone is sufficient to give man moral and spiritual courage and the very deletion of the Bible's influence over people is showing up in the tragical moral and ethical impasse which we are in. Paradoxically enough we have, in our times, a revival of religion but no corresponding revival of our ethics.



Slaves By Volition

Everybody is a slave — to one thing or another. Throughout the New Testament, the verb *doulos* (to serve) means "to be a slave." The noun *doulos* (servant) means "slave."

So, one is a slave either to the Spirit of God or to Mammon the god of materialism (Mt. 6:24). In brief, one is a slave to that to which he yields his obedience (Rom. 6:16). Then the Christian is a slave to Jesus Christ.

However, Jesus said to his disciples, "Henceforth I call you not slaves... but... friends" (John 15:15). By this, I suppose he meant that whereas he is our master it is not by coercion. That is, he does not compel us to serve. How

is it then that Paul so often identified himself in his letters as a slave of Jesus Christ (Rom. 1:1, Phil. 1:1, Tit. 1:1)? Assuming that Christ does not coerce such a relationship, Paul must have so related himself to Christ by volition. He chose by his own will to do so.

Following the Proclamation of Emancipation by President Lincoln in 1862, slavery was legally ended in this country. As a matter of record, however, some liberated Negroes preferred to remain with their former owners and continued to call them "master." So, they were, if you please, slaves by volition. In like manner are we slaves of Jesus Christ, if we yield ourselves voluntarily to him.

The Baptist Forum

From Mexico

Upon arriving in Irapuato, we were unable to find a house. The Rogelio Mendozas invited us to live with them until an apartment they were building could be completed. They moved into it, leaving us the comfortable house in which they had lived for many years. Billy and Kathy call the Mendozas their Mexican grandparents.

We continually thank God for the friends we have among the nationals with whom we work. Upon returning to Mexico, William reassumed the work of Mission Treasurer. In addition, he is field missionary in a two state area. The State of Guanajuato has seven organized churches and six missions. In Queretaro we have no organized work. For several years we have attempted to establish a mission in the capital of that state.

The Association of Michoacan and Guanajuato had a simultaneous Revival Campaign from October 30-November 6. The 17 churches participating in the campaign reported 204 professions of faith. There were 18 in the Irapuato church where William preached. Many people for the first time heard the gospel.

The William Clawsons. Apartado 212. Irapuato, Guanajuato to Mexico.

The Philippines

A very young tender pig roasted over a glowing fire called "Lechon" is the favorite Filipino food at any festive occasion, but especially Christmas and fiestas. "Masarap" or delicious is the word for this barbecued delicacy.

Gene has been especially busy with Bible Classes in different places each night of the

week and many other activities each day. He is the Chairman of the Mission this year, too which gives him added responsibilities.

Ardis continues to find joy and inspiration in her Bible Classes and Music. It never ceases to thrill us when lost souls find Christ as their Savior in our classes. This year we have lived in the same compound with three other Missionary families, and the fellowship with them has meant a great deal to us.

Ardis, Gene, Betty, and Micah Cross, 2680 F. B. Harrison, Pasay City, Philippines

The Korea Mission

We are all doing fine in the Korea Mission and looking forward to a great year of work here. We are placing a good deal of emphasis on stewardship and hope to see more of our work becomes self-supporting. I've formed the opinion that it is always best to begin any new work with a strong stewardship emphasis and I hope the mission will adopt that policy in the future.

I have recommended to the Publication's committee of our mission that your book (Church Members Handbook) be translated and used in our churches. They are considering several but yours always helped me in the pastorate and I feel that it would be effective here.

We continue to enjoy the Baptist Record. Even though we get it six weeks late there is still very much that is of interest. It appears that the Gulf Coast is doing fine.

Guy Henderson Baptist Mission APO 39 San Francisco, Calif. (Pusan, Korea)

Age Seeks Expression

By S. L. Morgan, Sr., Wake Forest, N. C.

I can never forget the grand old man of 88, deaf and almost blind, and his longing for "one more word." I was a visitor in the community and heard about him and his wife of the same age, both of them almost helpless. I found him lying on his bed, and I put my lips near his face and talked a few words, and shouted a tiny prayer into his ear, and left. He got up, followed me to the door, just to say one more word. Cut off from others, he longed for expression.

This old man dramatized Age's longing for expression. I talk out of my own experience in my 90th year. All my life I've felt bound to talk out each new problem or new experience with someone who, I believed, deeply cared. Through my teen-age years it was my mother. Then for many years it was my brother (We went through the public school, thru college and seminary, in the same classes). Then through 45 years it was my wife, until she broke lately and entered an institution, leaving me desolate. One is not normal who lacks the urge to talk out to someone who burns within for expression.

Is Crusader I dare to talk of myself, for I am not far different from other old people. And I am a crusader for them. I read, I think in the night, and my mind grapples with the problems and dangers that threaten our nation, our civilization, our

planet, and my heart longs to discuss with someone a possible way out. A fire burns within, and must have an outlet. I long to talk out how I feel into an understanding ear. Pent up, it pains me.

I'd gladly accept an invitation any time to drive 50 miles with any congenial soul just to talk out what is within, and to exchange ideas. If only

others knew this longing in old people! Lately I drove 500 miles from Georgia with a congenial couple, who drew the best out of me. I talked most of the 12 hours — a grand release of pent-up desire for expression.

Gives appeal

My appeal: our nation has 16 million old people above the retirement age of 65. Most of them are isolated, and I like me in their yearning for fellowship — if only to talk out their problems, their burdens, their yearnings, their aspirations for something better than they have yet attained to. Every church, every church group, every club, every individual, should face this problem of loneliness in the increasing multitude of lonely old people, and plan definitely to do something about it.

That was the lesson forced on my attention by the "grand old man of 88."

New Books

WE WROTE THE GOSPELS by John Calvin Reid (Wm. B. Eerdmans, 61 pp., \$2.00)

The author imaginatively speaks for the four authors of the Gospel and puts words in their mouths to explain how and why they wrote the gospels. An interesting study, based upon Biblical and other historical facts known about these men.

STAND UP IN PRAISE TO GOD by Paul S. Rees (Wm. B. Eerdmans, 117 pp., \$2.00)

One of the outstanding evangelical preachers of today presents ten sermons on the Trinity. There are three sermons each on the Father, the Son and the Holy Spirit, and then a final summary message on the Trinity. The messages present the glory and greatness of our triune God. The exposition is clear and forceful and the illustrations are effectively used.

THE CROSS STILL STANDS by Alfred Doerrfler (Baker, 135 pp., \$2.50)

Sixteen sermons on people, experiences, words, actions, etc., connected with the crucifixion day. The outlines are clear, the illustrations are apt and the preaching is forceful. Much preaching and devotional material is found here. The author served for a half century of a large Lutheran Church in St. Louis.

THE SEVEN LAST WORDS by Clarence W. Cranford (Baker, 78 pp., \$1.50)

Ten sermons on the last words of our Lord and experiences related to them. This is clear, effective, powerful preaching. Helps the reader to clearly understand the meaning of our Savior's cries from Calvary. Dr. Cranford was for many years pastor of Washington's Calvary Baptist Church.

MEET OUR CHOCTAW FRIENDS by Thelma V. BOUNDS Exposition Press, 30 pp., \$2.50.

Of Conehatta, Mississippi, the author has been a teacher for the Bureau of Indian Affairs since 1937. "The purpose of this book," she writes, is to acquaint young readers with the Choctaws, one of the few tribes that did not fight United States government." With text and photographs she shows the Choctaw Indians of Mississippi at school, at home, at work, and at play.

DR. SA'ED OF IRAN by Jay M. Rasooli and Cady H. Allen (Kregel, 189 pp., \$2.95)

Is the fascinating — and true — story of a courageous and dedicated physician who turned from Mohammedanism to Christianity.

TRUMPET OF SALVATION by Norman E. Nygaard (Zondervan, 180 pp., \$2.50)

A Presbyterian author has found in the lives of William and Catherine Booth, founders of the Salvation Army, the material for an extremely interesting biographical novel. He begins with William's preaching on street corners at the age of 16, and continues through the colorful and rigorous episodes that befell the Booths as they sought to lift the "trumpet of salvation."

A GUIDE TO CHURCH USHERING by Homer J. E. Elford (Abingdon, 63 pp., \$50).

Published by a Methodist publishing house, this little manual, of course, uses Methodist church terminology, but would be useful to anyone who is an usher. It thoroughly covers duties and responsibilities and rules for a "doorkeeper in the house of the Lord."

Pages

From The Past
By J. L. BOYD, Sr.

60 Years Ago

Among those as students at the Southern Seminary, Louisville, Ky., are W. A. Hewitt and W. H. Morgan, from Mississippi.

Pastor C. T. Kincannon of Aberdeen Baptist Church reported a gracious revival which was extended through two weeks. Evangelist E. B. Miller of West Point did the preaching. As a result the church "was made stronger in doctrine, in spiritual power and in numbers."

40 Years Ago

The entire page of the W. M. U. Department was given to the publication of Constitution and By-Laws of the Baptist Woman's Missionary Union of Mississippi. Divided into three sections, namely, Preamble, eight Articles of the Constitution and thirteen Articles of the By-Laws.

The Junior B.Y.P.U. of the Wesson Baptist Church was organized "about 1915" under the leadership of Miss Myra Higdon. In 1919 it pledged one hundred dollars a year to the \$75 Million Campaign. (Since nothing is noted in Secretary Wild's annual reports about Jr. B.Y.P.U.'s till 1922, the conclusion is that the one of Wesson Church was among the first to be organized in Mississippi. (The first Jr. B.Y.P.U. to be reported in Jackson was at the First Church in 1916 with 40 members and Charles Borum as president.)

25 Years Ago

The Calvary Church, Tupelo, had corner stone laying the third Sunday in January, 1936 under leadership of Pastor Silas Cooper and Rev. J. S. Riser Jr. of Blue Mountain delivering the sermon. Mary Clayborne, reporting.

The Golden Anniversary of Sunbeam work in Mississippi was observed in February 1936 under leadership of Miss Fannie Trayler of W.M.U. Department. The first Sunbeam Band was started in the Clinton Church in 1886 by Mrs. B. D. Gray.

Reed Promoted In Arkansas Office

LITTLE ROCK, Ark. — (BP) — Jesse Sherman Reed of Little Rock has been appointed associate to the secretary of missions and evangelism among Arkansas Baptists.

Reed's promotion was announced by S. A. Whitlow, Little Rock, executive secretary, Arkansas Baptist State Convention.

Counselor's Corner

By Dr. R. Lofton Hudson

"LOVE EX-WIFE"

QUESTION: I love my ex-wife who divorced me last September. How can I get her to come back to me?

ANSWER: You may not be able to get her back. Divorces usually close doors that can never be opened again.

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Many people just do not know how to close doors. They keep looking back. It seems to me that Jesus said something about a man who puts his hand to the plow and looks back. Remember Lot's wife.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

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Chester L. Quarles, D. D. Executive Secretary-Treasurer

The Baptist Building
Mississippi Street at Congress

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QUESTION: I love my ex-wife who divorced me last September. How can I get her to come back to me?

ANSWER: You may not be able to get her back. Divorce usually closes doors that can never be opened again.

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Baptists and the Bible

(Continued from Page 1)

SPIRED by the Holy Spirit and therefore authoritative. Baptists do not regard any man, group or organization of men to have the right to change the obvious teachings of the Bible or to tell them what they must believe about the Bible and its teachings. Baptists do not worship the Bible; but they do have a deep reverence for the Bible because its Author and Interpreter is the Spirit of God.

THE BAPTIST CONCEPT OF "SOUL-COMPETENCY." According to the Bible man was made "in the image of God" and thus a personality. That means man has capacity for God and is a free, moral agent with all the privileges of self-determination. God reveals Himself in Christ, His Son, and speaks to man through His written Word by the ministry of the Holy Spirit who makes its message of truth to become alive in the heart and conscious awareness of man. Man is capable of understanding what God says to his heart and MUST decide for himself WHAT HE SAYS and WHAT HE WILL DO in response to God's appeal.

Baptists do not believe any person, be he parent, religious leader, church official or organization of any kind has the right or ability to so act as to make valid decisions with God in behalf of another person. The individual MUST act for himself, and by his action he determines his moral and spiritual status in this world and his destiny in the world to come.

BAPTIST CONCEPT OF VOLUNTARINESS. The Bible teaches that man's response to God's appeal MUST BE VOLUNTARY and apart from all external and worldly force. The only valid pressure upon a person who responds to God is the pressure and constraint of THE CONVICTIONS OF FAITH that came to him from the Bible by the Spirit of God.

Here is found the "mysterious" something that holds Baptists together in all their church and denominational relationships and world-wide ministry. IT IS NOT COERCION of church officials, boards or denominational law. IT IS THE MIGHTY BOND OF CONVICTIONS AND FAITH that comes to each individual from the Word of God and is exercised under the direction of the Holy Spirit in all the freedoms of voluntariness.

Baptists honor and follow their leaders, but they do so because of WHAT THEY BELIEVE. This principle of voluntariness is exercised in a local church as a spiritual democracy and it elicits and challenges the total resources of the individual Christian under the lordship of Christ. The extent to which individual Christians and local churches participate in the Christian enterprise is measured by the degree of their enlightenment and their faith and conviction as to its scriptural basis.

Thus Baptists make much of the Bible in homes, churches, camps, assemblies, schools and conventions. All this keeps the minds and hearts of the people attuned and in a fine spirit of harmonious and cooperative action. It makes for a vigorous and healthy type of spiritual life for the Christian as an individual as well as for the local church and the denomination as a whole.

THE BAPTIST FERVOR OF EVANGELISM AND MISSIONS: Baptists believe the Bible teaches that all men apart from Christ are sinners and lost. They believe Hell is a place of reality and that all unbelievers in Christ, or unsaved people, will suffer there for an endless eternity. Baptists believe Christ has laid upon all Christians the responsibility of giving the Bible message of the gospel to lost people wherever they may be found. Thus Baptists go forth under the leadership of the Spirit of God with earnest, aggressive, and prayerful Bible preaching and missionary effort in behalf of the salvation of lost people everywhere.

It accounts for the living interest and liberal support the individual Baptist gives his church and denomination. It also accounts for the tremendous advance Baptists, especially Southern Baptists, have made in membership, number of churches and evangelistic and missionary activity.

Whenever Baptists get away from the Bible as the Word of God and the soul-convictions regarding its truth and authority, they will fall apart and cease to be a mighty force of moral and spiritual power for God in the world. Therefore, it behooves Baptists to be alert to the sinister forces of rationalism, materialism and atheism that dissipate and kill faith in the Bible as the Word of God and nullify the redemptive purpose of God for men in the world.

Whose Book Is It?

W. A. Criswell, Pastor
First Baptist Church, Dallas

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is written in big, black, boldfaced letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church toward it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add to or take away or to transpose anything in the Sacred Scriptures."

The canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe, who flourished about 450 B. C. The prophecy of Malachi, was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate, as peculiarly its own, the Old Testament is a mystery indeed.

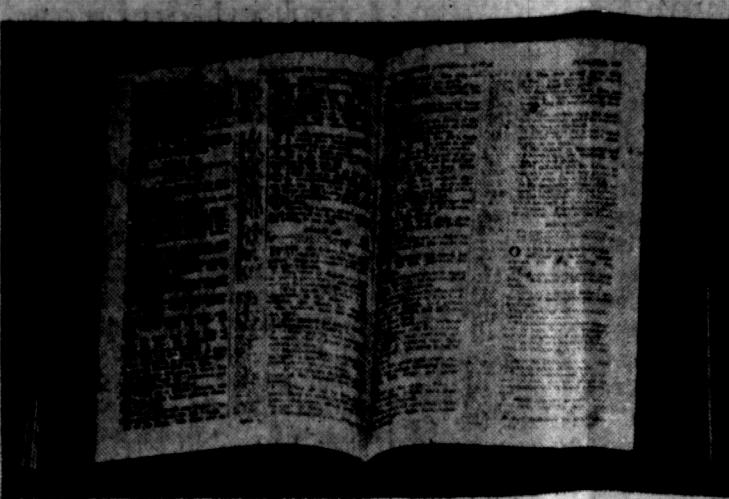
There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is so stated.

The canon of the New Testament is the received and accepted books revealing the mind and will of our Lord Jesus Christ, and is accounted so, not by one sect only, but by practically all the Christian peoples of all times.

The churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sect, the Roman Catholic sect—even the Unitarian sect—all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really received among the Christian people as the inspired Word of God. No council could include a book that was not al-



ready sealed by the approval of God among the people; nor could any council exclude a book that God had given to the churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists: They were revered as the Word of God among the believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop of Rome pretending to be the pope (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others and, if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern bishop of Rome and his papal sect to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came, with its intellectual freedom, it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliffe of Balliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries later of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, the same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

How We Got Our Bible

By E. Leslie Carlson, Professor
Southwestern Baptist Seminary

This is a legitimate question and every person has a right to know. We, as Christians, can and must give the best answer possible. Our Bible is a revelation from God to man given objectively as the vision of the burning bush on Mt. Sinai when Moses received the ten commandments or subjectively as to Isaiah in his vision in Isa. 1:1 by mental perception. In all the recordings of this revelation it is the Holy Spirit who inspired and directed the writer, even to the recalling to his mind what he had heard. (John 16:13).

The content of the Bible increased as God revealed what was needed in the development of the Promise of salvation through a coming redeemer in the O. T. and His finished work and church in the N. T. Also progressive revelation was necessary with regard to the needs of the people. All this was through the Holy Spirit as seen in II Peter, 1:2, allowing the writers to use their method of expression instead of being mere automatons. They wrote what they were inspired to say, even the very words when necessary. Source material was used as seen in Joshua 10:13, I Kings 15:23, etc.

The Bible is self-authenticated for it needs no church council, historical critic or scholar to prove that it is the Word of God. When written it was canonical but remained for men to recognize it as divinely inspired (I Cor. 2:14). It, naturally, is not specific concerning itself as a whole. Such a statement could not have been written only after all the books were completed.

Alphabetic writing was well known and used in Moses' day. Some of the records he used as in Genesis were no doubt written in cuneiform on clay tablets which was the method used as early as 3000 B. C. in Mesopotamia from whence Abraham came. None of these sources or original writings of the O. T. and N. T. books have been discovered. The earliest Hebrew manuscripts are those known as the Nash Papyrus of Deut. 6:45 and the Dead Sea Scrolls. Among the latter have been in whole or in parts all the O. T. except Esther. A part of I Sam. dating c. 225 B. C. was found which is the O. T. edition from which the Septuagint, the first Greek translation was begun about 285 B. C. Most of the Dead Sea Scroll Scriptures are similar to the modern Hebrew Bible which is known as the Massoretic or Traditional text. Due to the careful work of the copyists no vital

doctrine is affected.

The N. T. manuscripts are the Bodmer IV Greek manuscripts of the gospel of John and the Chester Beatty Papyri which contains parts of fifteen N. T. books and date during the 3rd century A. D. In the fourth century Emperor Constantine of Rome ordered copies of the whole Bible in Greek to be made, of which the best known are thought to be Codex Vaticanus (in Rome) and Codex Sinaiticus (in London), none of which are complete. About the third century or earlier the old Latin version was made but was superseded by the Vulgate Version, a translation of the Hebrew and Greek versions by the great scholar Jerome in the fourth century. This became the accepted Bible of the Roman Catholic Church from which the English translation, the Douai Version was made. Also translations were made in other languages, some early, as the Syriac. Scholars were concerned to get the best versions possible and used all the manuscripts available in their day to produce the nearest to original as possible. Four of the most famous Greek N. T. are that of Erasmus (1516), Westcott and Hort (1881-2), Nestles (1898) and the latest and best being that of the British and Foreign Bible Society (1953).

With the printing of the Gutenberg Bible in Latin in 1455, a new era was started that made it possible for everyone to own a Bible. Prior to this event all Bibles were handwritten and expensive. Soon the first printed Bible appeared in 1477. Erasmus, the Dutch scholar, edited the first printed Greek N. T. in 1516. Printed Bibles soon began to appear in other languages and still continues until this day.

Augustine brought the first Bible, the Latin Vulgate, in 597 to England. But the common people could not read Latin. It was in the 8th century that the first Anglo-Saxon translation appeared which were paraphrases in song. The great Venerable Bede finished the gospel of John in 735 and King Alfred was responsible for the ten commandments and Psalms in the late tenth century.

It was not until 1380 that the first English version by Wycliffe and his followers appeared. In 1478 William Tyndale personally translated the first printed English Bible. This cost him his life for he was burned at the stake in 1536 but his work became the basis of the many English versions that followed. Among those that followed were two good versions as the Geneva Bible (1560) and the Great Bible (1569). These became the basis of the King James Version of 1611. This famous version was the work of a remarkable group of scholars and ministers reflecting the beautiful English language of this Shakespearean period and helped to give the language its basic permanence. Though based on only a few moderately early manuscripts and the Latin Vulgate, it still is the most popular Bible today.

Revisions of the King James Version appeared in the following years. The most notable are the Canterbury Revised Version of 1885, the American Standard Version of 1901, the "Immersion" Version, called "The Holy Bible—An Improved Edition" and published by the American Baptist Publication Society in 1912 and the Revised Standard Version of 1952. All versions of whatever kind, do not satisfy for we are all anxious to have a version using the earliest and best manuscripts possible. This year, 1961, another version of the N. T. took 13 years to prepare, known as the "New English Bible" will appear. We live in hope that some day some of the original manuscripts of our Bible will be discovered.

The Inspiration Of The Bible

By W. C. Taylor
Retired Southern Baptist Missionary (Brazil)

There is a John Three Sixteen. We love it. It tells us of God's Son. We worship him. There is a Paul Three Sixteen, too. We need it. It tells us of God's Word. We believe and obey the divine Author thereby.

Literally translated, Paul's Three Sixteen says: "Every Scripture is God-breathed." II Tim. 3:16. It means what it says. It does not say that the writers of the Scriptures were inspired. Maybe they were. Maybe they felt "inspired" to much sentimentality, as they looked at a sunset or a noble face or a beautiful form. Who cares? They are dead. Their being inspired means nothing to me now, any more than their being handsome or witty or affable. I have no contact with them, know very little about them, not even the name of some of them. What I need, and find, in my Bible is something it gives me now. I need qualities that inhere in the Bible itself. These men were not the Word. That is a title of Jesus only, the historic expression of the deity, in redemptive human life, who reveals to us God as clearly as a word reveals the thought it expresses. Figuratively, Jesus, not prophets and apostles, is the Word of God. But the Holy Scriptures, which these men wrote for the ages, they are literally the Word of God, "God-breathed."

Suppose all earth's billions, of all the Christian centuries, could gather together, in some vast plain. And suppose that, thus gathered, they all shouted with one voice, till they were hoarse and red in the face: "The authors of the Bible were inspired." Would you believe them? Do you now believe the creeds that so affirm? I do not. That is a creedal vice. No never. I would still believe the Bible. It says: "Every Scripture is inspired (God-breathed)." Robert E. Speer once spoke to the Baptist World Alliance, in Atlanta, Ga. He called this verse of the Scripture, "the Bible's doctrine of itself." So it is.

True, the Bible has a doctrine about the men who wrote it. They were MOVED, not inspired. Peter wrote: "Every prophecy of Scripture does not come into being by its own unloosing" i. e. none does, I Pet. 1:20, 21. Like the simple verb used by Jesus about Lazarus bound in his grave clothes: "loose him and let him go." That is what you do when you interpret a Scripture. You loose it and let it go. Of all the accused mistakes of translators, none was ever more harmful and Romanistic than to say: "No prophecy of the Scriptures is of any private interpretation." All hell must have screamed with laughter when the Anglican servants of King James made that colossal blunder. No. What Peter wrote was: "No prophecy of Scripture is of ISOLATED INTERPRETATION (merely having its own meaning, apart from other Scriptures, especially of the context). That is what Peter wrote. Then he gave us the doctrine of the place of the authors. Here it is: "For never by the will of a human being (generic: man) was prophecy brought forward (led along); but, by the Holy Spirit, holy men spoke, being borne along by (directly from) God." The writers of the Scriptures were MOVED, carried along by the Spirit to their destination as agents of God. This is the Bible's doctrine about its authors. But the Bible's doctrine about itself is: "Every Scripture is inspired (God-breathed) and is helpful (useful, beneficial, advantageous) in the meaning given to this word by the New Arndt and Gingrich Greek Dictionary, for teaching (doctrine), for reproof (we all need it often), for improvement, for the discipline that is in the sphere of righteousness (the training that is drilling, correction, cultivation of the group spirit and efficiency, proportion in our discipleship and stewardship, and keeping step in joint action — this is the DISCIPLINE the Bible is meant to give) in every right relationship (all righteousness) with God and his family, his school, his army. That is to be the Bible's function. Now its goal: "That the man of God (such as are all the saved) may be COMPLETE (complete, capable, proficient, able to meet all demands, is how Arndt and Gingrich define the word), completely equipped (a verb from the same root—equip, furnish, with the meaning intensified)

(Continued on Page 6)

THE BAPTIST RECORD 5
Thursday, February 23, 1961

Survey Finds Atlanta 30 Per Cent Unchurched

ATLANTA, Ga. — (BP) — Atlanta, Georgia, long known as the city of churches, found that it is not much better than the national average in percentage of Christians and unaffiliated church members.

The Southern Baptist Home Mission Board, which directed the largest religious survey in the history of metropolitan Atlanta, said that about 70 per cent of the persons surveyed are church members.

Of this number, about 12 per cent are unaffiliated church members, with their membership in a place other than Greater Atlanta.

About 25 per cent of the approximately 555,000 person surveyed said they were not Christians and another five per cent, said they are Christians but have never joined any church. Of the 151,552 unchurched persons surveyed, about 54,000 are above nine years of age.

Church Organizes With 590 Members

COLORADO SPRINGS — (BP) — Churches seldom organize with 590 charter members.

That's the story of Skyway Baptist Church. With the blessing of the sponsoring First Baptist Church of Lubbock, Tex., it began separate existence with 590 in its membership.

The story of the church, born as a mission in 1955, has been one of cooperation between Texas and Colorado.

William Fleming, millionaire Baptist layman in Fort Worth, put down \$2000 deposit to hold the tract of land on which the church built. First Church, Lubbock, agreed to sponsor new work here when there was no building and no congregation.

John Baker, the present pastor, came at the direction of the Lubbock church. He started the mission soon after in his own home. The Lubbock church not only assisted in paying Baker's salary and other expenses, but it also aided in the erection of a building.

The plant, costing \$195,778, will accommodate 750 in Sunday school and 550 in the sanctuary. Members of the mission dedicated the building last November.

1000 To Attend Mission Meeting At Southwestern

FORT WORTH — More than 1000 college students from throughout the south are expected for the twelfth annual mission volunteer conference at Southwestern Seminary Mar. 10-12.

Thirty missionaries, on furlough in the Fort Worth area, will conduct daily discussion sessions and prayer meetings. These will center around the general conference theme "The Old Commission in a New Crisis."

Speakers for the program include Charles Wellborn, pastor, Seventh and James Church, Waco, Tex.; Glendon McCullough, Home Mission Board, Atlanta, Ga.; Jesse Fletcher, Foreign Mission Board, Richmond, Va.; Morris Wright, missionary to Japan; and Robert E. Naylor, Seminary president.

Deaf-Mutes 'Hear' Billy Graham

TAMPA, Fla. (RNS) — A group of 85 deaf-mutes "heard" Billy Graham preach a sermon at a rally here attended by some 20,000 persons. As the evangelist spoke his words were translated into sign language by the flying fingers of a team member.

About 640 persons came forward to make "decisions for Christ" following Dr. Graham's sermon, including nine of the deaf-mutes. Those making decisions were interviewed by trained lay counselors and Tampa ministers. A follow-up program will be carried out later by churches to bring the converts into membership.

Jackson Church Buys Property To Build New Plant

The Southside Baptist Church of Jackson has purchased 15 acres of property located in the 800 Block of Raymond Road for the purpose of building a new church plant.

Landscape of the new property will begin immediately. The south entrance to the property will be from the Raymond Road with an entrance on the northwest from Gibraltar Drive on Gene Drive. When plans are complete construction will begin at once on the new church plant.

In 1956 the Church voted to relocate and purchased property located on Ellis Avenue and on Gene Drive. This same property was sold in 1960 to the Mississippi State Highway Department in cooperation with the plans for the construction of the new highway in this area.

Organized In 1939
The church was organized in 1939. Since that time the section of the city where the church is now located has been zoned for commercial property. During the past several years a gradual decline in dwellings has taken place. The present membership is approximately 775 with only a very small percentage living in the locality.

No disposition of the present property has been made, but will be in due time.

Rev. S. W. Valentine is pastor of and will on March 19 observe his fourteenth anniversary of work in this Church.

WEST SALEM CALLS WINKLER

West Salem Church, Greene County, has called Rev. H. J. Winkler as pastor.

Rev. and Mrs. Winkler have four children, age: 9 to 16 — two boys and two girls.

Now living at 1523 31st Avenue, Clifton, the couple hope to move on the field soon, as a pastorage is now being built.

ANNOUNCING
Chester Swor's Second Book:
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Available in Mississippi's
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FOR SALE — TWO MANUAL, 7-RANK, 9-Stop Pitches of circa 1900. Available about May 1961. May be seen and played. Write to Rector, St. Peter's Episcopal Church, Oxford, Mississippi.

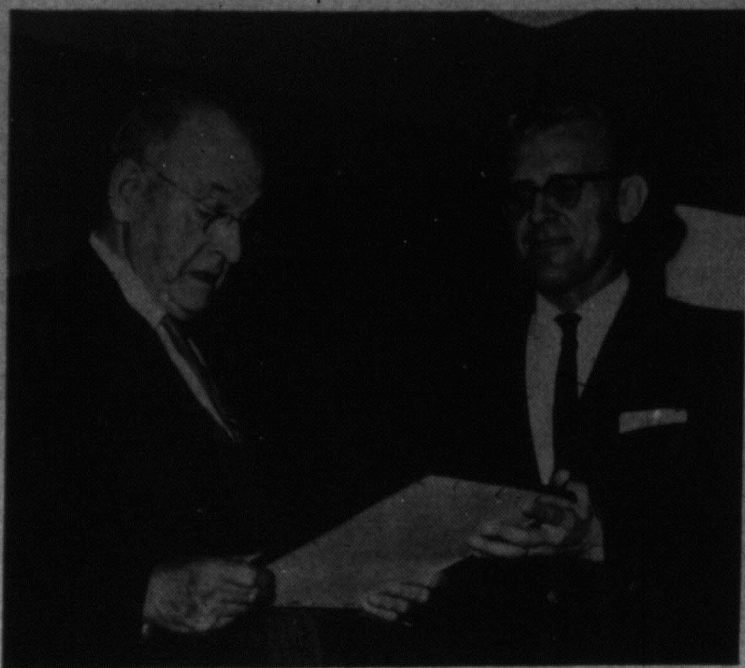
Around-the-World Mission Tour
Personally conducted by Dr. R. Paul Canfield. Leave July 16 for sixteen countries. Return August 25.
All inclusive price \$2900
Write: Dr. Canfield, First Baptist Church, Memphis, Tennessee, if interested

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W. W. FULTON, alumni secretary for Mississippi College, presents Dr. A. E. Wood with a service award on behalf of the Mississippi Section of the American Chemical Society. Dr. Wood, a well-known, now retired professor of chemistry, was on the Mississippi College faculty for 40 years and has been the recipient of four other awards in the field of chemistry.

Baptists and the Bible - - (Continued from Page 5)

unto every good work." That is the Bible's doctrine of itself, its value, its mission.

The Spirit MOVED the authors: God breathed the Scriptures themselves. The Bible is no book. It is God's Holy Library, 66 books, every one with a different theme, occasion, message, purpose and value. Besides their writings in the Bible, these authors probably wrote a vast number of books that were not God-breathed. Do you suppose that Moses, with all his vast culture, wrote only five small treatises and one Psalm, in 120 years of vigorous intellectual life? Or did Matthew write only one book? Or great apostle Peter only two tiny Epistles, in nearly forty years of vigorous ministry, much of it in one of the world's great intellectual and international centers? And Mark, in whose home Jesus was so often a guest, where the Lord's Supper was instituted and the Spirit had his Advent—did he write just one small bit of history? No. The writers of our Bible are the greatest literary men of all history. They lived in an intellectual age and wrote thousands of literary works of their religion for the needs of the times. But they wrote for the Bible as God planned and MOVED their minds to contribute each his part. To Matthew divine providence gave the formation of the great link between the Old Testament and the New. To Paul was given a like providential introduction to New Testament Epistles, likewise a bridge between Old Testament Law and New Testament Righteousness by faith. To every man his providential task. One, we do not know his name was the author of Hebrews. Maybe it was not safe for his name to be known, in that awful battle between Jews and Gentiles. It did not matter. To him was given the task of separation finally of Judaism and Christianity, repudiating all priests but Jesus; all sacrifices but Calvary, wholly sufficient once for all and forever. To every man his task, in the Inspired Library. God moved the man to it. But the Scriptures themselves are his own final achievement. They are God-breathed. That is the Bible's doctrine of itself.

The Bible And Life-Giving Authority

By H. Leo Eddleman, President
New Orleans Baptist Seminary

"This book changed my life," exclaimed a successful business man who had been converted from a dissolute life. He was holding aloft a copy of the Bible.

The written Word is commonly called the Scriptures (Scripto from Latin, "to write") or Bible (from the Greek word biblia, "book"). The living Word of God is Jesus Christ (John 1:1).

The Life of heaven entered this earth at the Lord's birth. It was inevitable that, as the life of the spiritual order penetrated visibly the physical order, someone should make a written record thereof. Accordingly Matthew, Mark, Luke, John and others wrote an account of what they saw as this Life demonstrated itself among men. Thus John would say that the Living Word, "which was from the beginning," was also that "which we have heard, that which we have seen with our eyes, that which we have beheld, and our hands handled concerning the Word of Life." (I John 1:1 ASV) Three of their five senses communicated to the apostles the reality of their experience with Christ (test tube Christianity). This manifestation of Life was historical, knowable, and describable in the ordinary sense.

Both the advent of Jesus and the coming of the Holy Spirit from Pentecost onward were parts of this revelation of divine Life. It was not unreasonable that, as the Life of the spirit world proceeded to establish a beehive on the shores of human history, someone should write it down for posterity. The Old Testament foretold its coming, the New Testament reported it.

1. The Life and the literature which describes that Life are usually interdependent in history. Wherever men have set great store on the literary account of the manifestation of Life, the Life in turn has demonstrated itself afresh. Wherever men have disparaged or neglected the source book on the Life, the Life itself has diminished on earth. This was the case of the Dark Ages from about the sixth through the sixteenth centuries.

2. The Bible is older than the church. Indeed it helped produce the church in the historical scene. The scriptures are wholly independent of the authority of any church, especially a church that changes some of the Bible's plainest statements. Both Jesus (John 5:39b) and the apostles (Acts 17) regarded the revelation of divine Life in which they participated, as an extension of the revelation which had preceded them, a record of which had been left in the Old Testament Scriptures. Although the apostles had dynamic Christian experiences, they quoted the Old Testament Scriptures to prove the validity of their Christian experience; they did not use their experiences to verify the Scriptures. The first century Christians viewed the Old Testament Scriptures as the source of authority for matters of faith and salvation (II Tim. 3:15). So also did Christ (John 5:39 and 10:35).

3. The Bible speaks with the authority of ultimates. It does not presume to describe how God made the world. It states simply that He did it. (Genesis 1:1) Jehovah God is the ultimate reason for creation, the great uncaused cause. It doesn't matter how long it took God to consummate his creation nor what method he used; what matters is whether man is the result of the creativity of a supreme intelligent, Compassionate being or only a fortuitous combination of molecules and atoms evolving through lower forms of animal

Change In Name of Convention Urged By Pastors In Northern States

WAUSAU, Wisc. — (BP) — The growth of Southern Baptist churches in the North could be vastly improved if the denomination would change its name, a group of Baptist pastors said here.

In the minds of many northern residents, the term "Southern" tends to isolate the denomination geographically, when actually the term identifies distinctive theological beliefs, they said.

The suggestion to change the denomination's name came during the sixth annual pastors' retreat of the Wisconsin-Minnesota Baptist Association. The association is affiliated with the Baptist General Convention of Texas.

Pastors attending the retreat agreed that their work in the

pioneer area of Southern Baptist missions would be easier without the "Southern" label.

Make No Suggestion

"The term tends to preserve the animosity generated during the civil war," said Charles Wood, pastor of the Midvale Baptist Church of Madison, Wisc.

While the pastors offered no definite name suggestion and made no plans to petition the denomination for a name change, they said they hoped Southern Baptist leaders would seriously consider the idea.

Five Texas Baptist leaders helped direct the retreat, devoted primarily to seeking additional support for their work from established Southern Baptist churches.

life to his present dubious state of superiority.
The Bible is concerned with ultimate values, not methodology. It does not recommend forms of government or economic philosophy such as democracy, socialism, monarchies, or communism. Rather, it deals with the ultimate values relevant for man: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) Form and method vary from generation to generation, basic values never. The scriptures reveal divine concern for the total man here and his ultimate destiny hereafter.

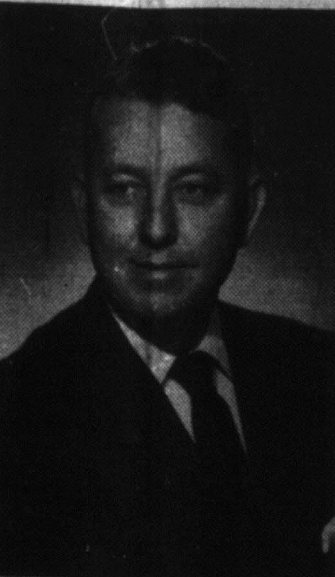
4. Biblical Authority respects the dignity of man. God has spoken uniquely through the Scriptures. What He says is pitched so as to reach any man at his own intellectual level. The thinking man wants to "reason things out" for himself. The unthinking man wishes for a direct and immediate authority to which he can submit and also divest himself of all responsibility for decision making. The latter wants to be told what to do; the former oftentimes resents being told what he should do. Between these two extremes there is the medium of a revelation which does not spell out the meticulous details of the issues at stake but which clarifies the basic aspects thereof sufficiently to challenge the most brilliant minds in thinking their way through to proper patterns of conduct and responses while at the same time setting forth enough of the specifics concerning life to give confidence, assurance, inspiration and hope to the less brilliant. The interpretation and application of the revelation of God in the scriptures demand the most careful thinking and decision making of which any man is capable.

5. The chief alternative to a written record of divine revelation is subjectivism. This means simply that one man's opinion about who and what God is and what He expects of man is as good as that of another. Without a divine revelation Karl Marx's theory may be as accurate as that of Jesus Christ. Khrushchev's opinion may be as correct as that of any Sunday School teacher. The pope's may be as correct as that of some saint burned at the stake in the 15th or 16th century for translating the scriptures into the language of the common people. Human reason, papacy, hierarchies, all in one form or another, are essentially some phase of subjectivism.

A trustworthy written record of the revelation of God is the end result of the scriptures. Christians read it devotionally to receive strength, inspiration and enlightenment. Preachers preach from it because they believe that when God called them, they had no message of their own but were called of God to preach His Word. The Word of God, accordingly, is our most trustworthy source of information in matters of faith and practice. Hardly any other book would be given a city gangster or other person in an inquiry room seeking to begin a new life.

The Sunday School Department

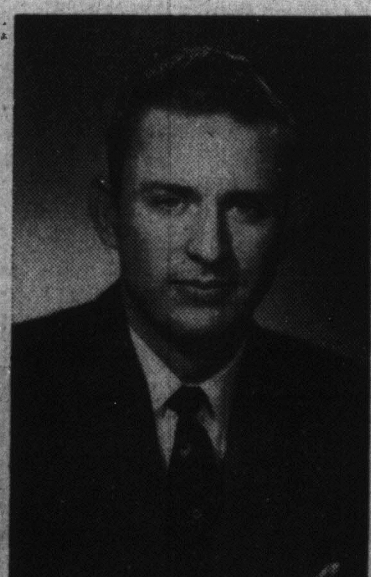
SUNDAY SCHOOL CONVENTION — CALVARY,
JACKSON — MARCH 13-15



Robert Dowdy
Primary Leadership
Nashville



Mrs. William Moore Rice
Junior Leadership
Nashville



James Lackey
Young People Leadership
Nashville

CONFERENCES

General Officers
Adult—Department Workers
Adult—Teachers, substitutes
Adult—Class Officers
Young People
Intermediate
Junior
Primary
Beginner
Nursery
Cradle Roll
Extension
Missionaries
Visual Aids
Kindergarten
Church Building
Library (2)

Music — Gene Bartlett and
Max Lyall, Oklahoma

SOLOISTS

Mrs. Harold Lofton, Brookhaven
Gene Wilson, Tupelo
Charles Tidwell, Clinton
Charles Richey, Jackson

Speakers — Dr. Carl Bates,
Charlotte, North Carolina;
Dr. Joe Davis Heacock,
Southwestern Seminary;
Dr. Chester Quarles,
Jackson

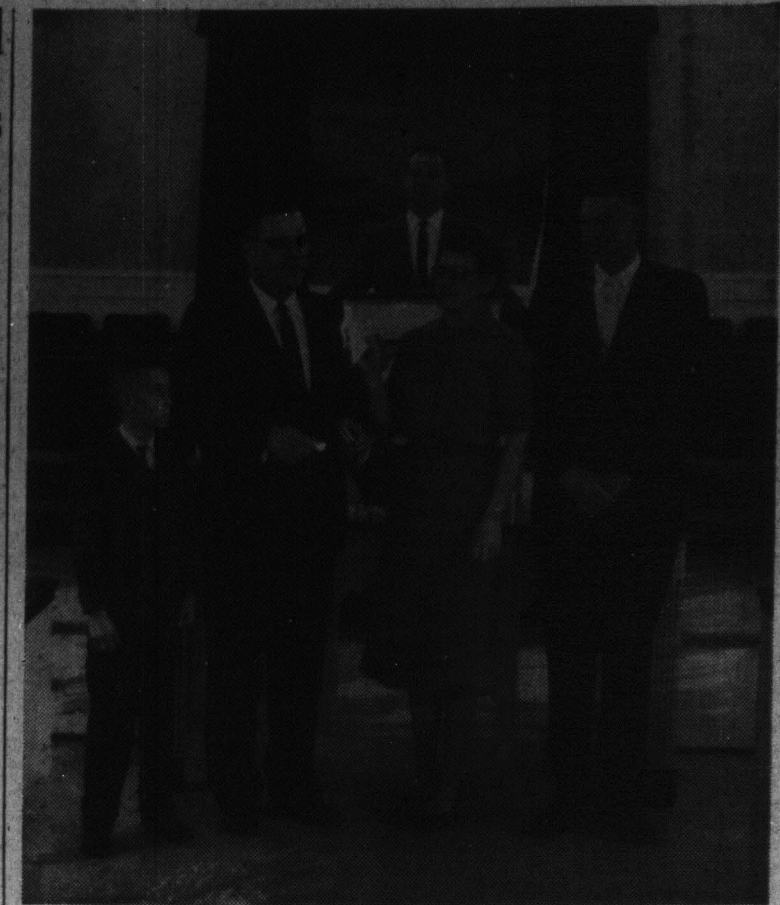
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Individuals desiring private housing (no cost) with out meals; write Mr. Curtis Beard, Parkway Baptist Church, Jackson.

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Nursery and Beginner Children cared for all sessions.

CONVENTION PROGRAM
Begins Monday—2:00 p. m.
Adjourns Wednesday Noon



CRESTVIEW CHURCH, PETAL, which now has 179 members, held a noteburning ceremony on January 16, representing the last payment on the pews and other furniture in the sanctuary. Mr. and Mrs. P. D. Shows and Curtis Waller are the three remaining members of the ten sent from Petal Harvey Church to organize New Richton Road Mission on February 13, 1955. (Shows and Waller are deacons). Looking on are Doyle Roberts, one of the first Sunday school members, and Rev. B. W. Harmon, pastor. On February 16, 1956, New Richton Road Church was organized with 35 members; January 2, 1957 the first building was dedicated and named Crestview Church; January 24, 1960 a new sanctuary was dedicated.

—GLOBE-TROTTERING WITH GINNY CARLO MISUNDERSTOOD BY FAMILY, FRIENDS

By Virginia Harris Hendricks

ANCONA, Italy — (BP) — In Italy it is almost impossible for a family to live on one salary. Every son realizes that as soon as possible, he is expected to take a job and help "pay back" the family who has supported him.

In spite of school law, boys often start work at 12 or 14. They do not marry until past 24 because of their desire to help the parents and younger children.

Carlo Papacella of Ancona had received a business degree. His widowed mother looked forward to her son's financial help with the large family. When Carlo became a convert to the Baptist faith his family was concerned and unable to understand.

When Carlo announced that he was forsaking his promising business career and going back to school, a Baptist seminary, to become a pastor, it was a real blow to the family and a courageous decision for Carlo. To send a 20-year-old son to

school was unheard of, unless he was studying a profession that would bring added dividends to the family in a larger income someday. Becoming a Baptist minister would bring persecution and only a small living for himself.

Carlo is an example of Baptist young people in Italy who come from non-Baptist homes. He must face misunderstanding and persecution from family, friends, and society. Boys like Carlo who come to the Baptist seminary at Rivoli have counted the cost and have left all to follow Christ.

Carlo was president of the seminary student body last year. He has been helping with a new church at Genoa and goes out often to distribute tracts in cities.

He is spending a few months studying in England, for Baptist ministers in Italy need to know how Baptists in non-Catholic lands enjoy religious freedom and denominational esteem.

A church family "praised" together stays together — longer and in a happier frame of mind.—James W. Carty, Jr. in March 1961 issue, Church Administration.

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Two Baptist B Nine States

WASHINGTON — (BP) — Two Baptist Boy Scouts represented the Scouts of nine Southern states at ceremonies in marking the 51st anniversary of the founding of the B. Scouts of America. The occasion also inducted a new honorary president of the organization, John Fitzgerald Kennedy, a one-time Tenderfoot of Troop No. 2, Bronxville, N. Y.

They were Ronald H. Cowan, an Eagle Scout of Troop 2, Ashland, Ala., and Allen Brinsdine, Jr., an Eagle Scout with Explorer Post 4, Griffin, Ga.

Both young men, 17 years of age, have received the Gold Country Award for service in their local churches.

Cowan, who represented the Scouts of Region Five (Alabama, Arkansas, Louisiana, Mississippi and Tennessee)

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"THE ANSWER"



"Anniversary" February 2



"Teen-Age Crusade" March



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PAUL SIPLE, the famous Boy Scout, who went with Admiral Byrd to the Antarctic in 1927, congratulates two Baptist Boy Scouts who were chosen to represent the Scouts of nine Southern states at ceremonies in Washington marking the 51st anniversary of the scouting movement. At left is Allen T. Brisen- dine, Jr., of Griffin, Ga., and at right is Ronald H. Cowan of Ash- land, Ala. Siple, now 51, is director of cold weather research for the Department of the Army. He is an active member of the Calvary Baptist Church of Washington. (Photo by Ed Belas- son)

Two Baptist Boy Scouts Represent Nine States At 51st Anniversary

WASHINGTON — (BP) — Two Baptist Boy Scouts represented the Scouts of nine Southern states at ceremonies here marking the 51st anniversary of the founding of the Boy Scouts of America. The occasion also inducted a new honorary president of the organization, John Fitzgerald Kennedy, a one-time Tenderfoot of Troop No. 2, Bronxville, N. Y.

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Both young men, 17 years of age, have received the God and Country Award for service in their local churches.

Cowan, who represented the Scouts of Region Five (Alabama, Arkansas, Louisiana, Mississippi and Tennessee) is

Colgin Will Head Baptist Chaplains

KANSAS CITY, Mo. — (BP) — George Colgin of Winston-Salem, N. C., is the new president of the Hospital Chaplains' group in the Southern Baptist Convention.

He is chaplain and public relations officer of North Carolina Baptist Hospital.

President-elect of the hospital chaplains' group is George W. Miller of Paducah, Ky. Miller is chaplain at Western Baptist Hospital there. Fred L. Bell of Nashville, chaplain at Mid-State Baptist Hospital, is vice-president.

Secretary-Treasurer is Charles D. McKnight, chaplain at Baptist Memorial Hospital, Memphis.

The chaplains' group elected officers at its annual meeting here.

Our family conferences have helped promote the feeling that home is a place where mutual courtesy, co-operation, and loving interest make life happier and more meaningful. — Joyce Smith Dahlberg in March 1961, Home Life.

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"Teen-Age Crusade" March 5

Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions To The Church

FEBRUARY 19, 1961	
Amity (Chickasaw)	39
Artesia	90
Batesville, First	486
Bloom:	
First	601
Forrest Ave.	132
Emmanuel	299
Bay Vista	96
Bluff Springs	97
Booneville, First	318
Brookhaven, First	831
Main	758
Albert Hgts. Miss.	73
Bruce, First	303
Byram Memo. (Hinds)	84
Calhoun City, First	290
Camp Ground (Yal-	132
busha)	92
Canton, Center Terrace	308
Canton, First	356
Carthage, First	137
Cartersville (Lebanon)	87
Clarksdale, Oakhurst	197
Cleveland:	
First	380
Calvary	177
Yale Street	113
Clinton, Mor. Hgts.	177
Collins	196
Columbus, First	701
Corinth, First	427
Corinth, First	427
Columbia, First	612
Crystal Springs	135
Corneville (Mar.)	68
Dixie (Leb.)	155
Fernwood	104
Greenview, First	126
Greenville, Emmanuel	47
Greenwood, North	321
Gulfport, Grace Mem.	138
Goldenrod, Pass Road	158
Hattiesburg:	
Main Street	416
Main	797
North Main	38
Wayside	8
38th Avenue	250
First	427
Temple	450
Central	254
Indianola, Second	196
Indianola, First	339
Jackson:	
Temple	113
Alta Woods	625
Raymond Road	147
Griffith Memo.	234
Ilcrest	512
West Jackson	159
Magnolia Park	42
Ighland	231
Crescent	290
Broadmoor	850
Oak Forest	420
Southside	287
Van Winkle	600
Daniel Memo.	1005
Palmyra	514
Calvary	495
Main	1256
Mission	39
Midway	151
Ridgcrest	696
Forest Hill	137
McDowell Road	159
Kosciusko, First	656
Main	546
Maple Mission	10
Kosciusko, Parkway	121
Laurel:	
Wildwood	392
Ighland	405
Plainway	155
First	205
Magnolia Street	530
Long Beach, First	324
Main	315
Delisle	9
Lucedale, First	271
Lyon	205
McComb:	
Locust St.	176
South	244
North	47
Central	221
Meridian:	
State Boulevard	375
Ighland	725
Elgin Avenue	211
South Side	464
Calvary	171
Main	423
Fewell Survey Miss.	28
Pine Springs Miss.	20
Poplar Springs Dr.	607
Oakland Heights	292
Fifteenth Ave.	589
Midway	215
Mount Vernon	48
Natchez:	
Parkway	251
Eastlawn	255
Morgantown	285
New Albany, First	679
Newton, First	413
Mission	101
Okolona, Carnation	41
Olive Branch	213
Oxford, First	652
Pascagoula:	
First	600
Four Mile Creek	98
Eastlawn	296
Unity	190
Pearl	238
Pelahatchie	129
Petal, Crestview	105
Pontotoc, First	405
Potts Camp, First	167
Purdie, First	107
Quitman, First	339
Ripley, First	390
Main	119
Mission	71
Rolling Fork, First	214
Rosedale, First	127
Ruth	62
Sand Hill (Jones)	57
Sharon (Gulf Coast)	102
Sono, First	46
Springfield (Scott)	119
Starkville, First	652
Stonewall	175
Tupelo:	
First	446
Harrisburg	587
Spring Street	82
Tutwiler, First	109
Bellevue, Mission	302
Union, First	35
Mission	35
Vicksburg, First	750
Trinity	121
Weir	76
West End (Winston)	48
West Point, First	432
Wheeler Grove	125
FEBRUARY 12, 1961	
Canton, First	403
Moelb	158
Tutwiler, First	128
Bellevue, Mission	29
West Point, Calvary	245

750 Decisions Result From California Meet

GARDEN GROVE, Calif., — (BP) — More than 750 "decisions for Christ" have been made as a result of a Southern Baptist simultaneous revival crusade in densely-populated Orange County here.

The week-long revival climaxed a 13-week simultaneous Sunday School enlargement campaign.

"The number received for Baptism this one week," said city missions superintendent W. C. Bryant, "is more than one-half the total Baptisms reported by all of our churches last year."

The Challenge Of The Cross

By Dr. L. Bracey Campbell.

Text: John Twelve.

INTRODUCTION. During World War II, the mad master of Germany and his like-minded leaders willed the extermination of all the Jews in the Nazi Empire. There were among those unspeakable men who managed this mass-murder, individuals who enjoyed performing those terrible wholesale slayings. There were, however, some men among the executioners, no doubt, who were nauseated by this utter devilry and felt pity for poor people — little babies, little boys and girls, fine scholarly men and women. Now, here is judgement, judgment of men and women while they live, judgment wherein people judge themselves. My brothers and sisters, we judge ourselves by our attitudes toward the truth.

(John 12:31). "Now is the judgement of this world," said our Lord, and in this passage, selected for our study today, He takes in regards to the truth and the course of action by which He aims to establish it. That which in his life had gone before was important, but it had been preparatory to this. Signs of His Deity He had shown, lofty



prices He had paid for every blessing He had conferred upon the people He loved, and now He stands before the altar of supreme sacrifice. Grim-visaged Death disputes His passage to His high reward, and He picks up Death's gauge of Battle.

I. THE COMING OF THE GREEKS. "Sir we would see Jesus." (John 12:21). They were members of a race which had sent children all over the known world. They were members of what was then the most intellectual people in the world. They belonged to the race whose scholars had explored the domain of philosophy so thoroughly as to force all subsequent searchers of the philosophic domain to confess that the old Greeks arrived here, stole all our thoughts from us, and got safe across the River Styx with them before we arrived.

Their ancestors had gone out from their tiny mother country, carrying their incomparable heathen culture with them into every considerable city in the world. The Greek were inquisitive, investigative, constant seekers after knowledge. Of course, the term "the Greeks" was applied to Jews whose parents having lived in foreign cities for a number of generations had begotten a scattered Jewish people who spoke Greek instead of Hebrew. But these men who came

asking an interview with Jesus were following the genuine Greek way.

These men wanted to become acquainted with Jesus, to have fellowship with this remarkable teacher of whom they had heard much, and that of a commendable character. They came with a desire to know more of the way of the best life, and I think their coming deeply touched the heart of Jesus, who recognized in their coming an evidence of the spread of His gospel abroad among all races. He was elated at their coming also because they had arrived in time to witness His death for sinful men.

II. OUR LIVES LIKE GRAINS OF WHEAT. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit" (John 12:24). What He says is obviously true of grains of wheat or other corn.

I am told that you may open in Egypt, a mummy casket and find in it grains of wheat that have lain there for maybe 4000 years without bearing a single grain of wheat.

You may live your life for eighty years in selfish service to number one, and never be worth a nickel to God or fellow man. "But if it die, it bears much fruit." "But if it die!" Aye, there is the price we have to pay.

Would you be of worth to your Lord, there are many kinds of life you may not live, there are many courses of action you may not pursue, there are many deeds you may not do. And the forbidden ways are sometimes very pleasant, but all are directed by the devil. But think of the alternative. "But if it dies it bears much fruit." He who hates his life in this world will keep it for eternal life. (John 12:25).

There is the reward of choosing the surrendered life. The reward is eternal life with Him who said, "He shall be with Me."

III. OUR SAVIOR FLINGS THE GAUNTLET DOWN TO DEATH. "Shall I say 'Father, save me from this hour?' No, for this purpose have I come to this hour" (John 12:27). The hour He meant was, of course, the hour of His suffering, and the climax of that hour was the hour of His death. He calmly looked Death in the face and realized in advance the pangs of it, knew in anticipation the loneliness of it — this death on your behalf and mine. "He died for our sins and rose for" (On account of, because of) "our justification."

He had counted the cost, had our savior and our Lord. He had reckoned the price, had our High Priest and our elder Brother. He paid the cost, He gave the price. The transaction now is done, and now the shout of victory, "Father, glorify Thy name." Do you wonder that the Father answered Him?

IV. A PARTING WARNING. "While ye have the light, believe in the light, that ye may become sons of light" (John 12:36). This speaks of opportunity. "While ye have the light today. Duty Believe. Destiny: 'Ye may become.'"



Miss Crowder, a native of Arkansas, has a B.M.E. degree from Ouachita Baptist College, Arkadelphia, Ark., and a M.S.M. degree from the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

She taught for several years in the public schools of Arkansas, and for two years in the School of Sacred Music of Southwestern Seminary. Miss Crowder was former Church Choir director of First Baptist Church, Malvern, Ark., and Minister of Music, Central Baptist Church, Carthage, Texas. She was the director of Graded Chorus for the Baptist General Convention of Texas, Dallas, before coming to the Sunday School Board June 1, 1955.

Annie Armstrong
Mississippi Goal: \$128,533

CLERGY COMMITTEE NAMED TO ASSIST POLICE FORCE

ALTUS, Okla. (RNS)—A special clergy committee has been named by the Jackson County Ministerial Alliance to help police officers fight crime conditions in the community.

Decrying moral laxity, the ministers said they wanted to help "our officers clean up the mess by backing them in bringing violators into court for punishment."

Enforcement problems were discussed at a meeting of alliance leaders with County Sheriff Kenneth Spear and Altus Police Chief Jim Pryor, both of whom later said they would welcome clergy support.

The ministers acted following a number of raids against liquor and slot machines in Jackson County by federal and state agents.

"THINK IT OVER"

By JESS MOODY
First Baptist Church, Owensboro, Kentucky

If all the unsaved people in the world were to line up in single file beginning at your front door, the line would completely encircle the earth not once, not five times, but 30 times.

This line grows in length 20 miles a day.

If you were to drive your automobile 50 miles an hour for ten hours every day, it would require four years and 40 days to get to the end of the line.

By the time you arrived at the end of the line it would have grown by 30,000 miles.

Off The Record

In London a hospital's head surgeon was attending to the injuries of a woman whose arm had been severely bitten.

"I can't imagine," he frowned, "what sort of creature must have bitten you. This is too small for a horse's bite and too large for a dog's."

"Oh, sir," explained the patient. "It wasn't no animal at all; it was another lady."

A five-year-old girl, visiting a neighbor, was asked how many children were in her family.

"Seven," she answered.

The neighbor observed that so many children must cost a lot.

"Oh, no," the child replied, "we don't buy them, we raise them."

Church Council Asks Repeal of School Bus Law

ALBANY, N. Y. (RNS) — The State Council of Churches (Protestant) urged repeal of the Speno-Brennan Law mandating public transportation of private and parochial school pupils.

The council noted that the law, scheduled to take effect Sept. 1, was to be amended to exempt city school districts.

"Quite apart from the religious issue, the amendments proposed by the sponsors of the original act are not adequate," the council said, charging that the law would deny home rule to school districts, greatly increase their costs and provide "door-to-door" service for pupils.

There is the reward of choosing the surrendered life. The reward is eternal life with Him who said, "He shall be with Me."

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OXFORD, FIRST BAPTIZES 63

The First Church in Oxford, Rev. Schuyler Batson, pastor, baptized 63 persons in 1960 instead of the 37 as reported in the Baptist Record, issue of Feb. 9, according to a communication from the church.

This was due to an error being made in the report for the Lafayette County "pink express" from which the Department of Survey and Statistics in Nashville gets its figures which are released to the state office and carried in the state papers.



Glenda Singley

Elected Advisor For Intermediate T. U. Materials

MISSION HILL PROGRESSES UNDER DERRICK

Under the leadership of Rev. W. E. Derrick, Mission Hill Church in Lincoln County is showing progress.

In the January Bible study course, 42 of a membership of 92 received awards, the largest number completing a study course in the history of the church.

Sunday school and Training Union attendance have been on the increase; contributions have almost doubled in recent months. The church plans to construct a parsonage. (A building fund for this is growing.)

A clean-up campaign is in progress. A water system has been installed in the recreation building and the main building treated for termites. The church roof will be painted in the early spring.

(Rev. Derrick was formerly pastor of Sylva Church in Copiah County for four years. While there the church was completely remodeled; a large room was added to the parsonage and hardwood floors installed. A. G. A. and R. A. were begun. In the past two years Sylva Church has built a brick veneer building for education and recreation.)

Rev. Derrick, a graduate of Clarke College, received the B. S. degree from Mississippi College. He is married and has four children.

Glenda Singley, daughter of Mr. and Mrs. Lee Singley, Columbia, and a member of East Columbia Baptist Church, was selected to serve on the Advisory Staff of the Intermediate Training Union materials of the Southern Baptist Convention. She will serve in this capacity for two years. There were 22 Intermediates selected from over the Convention, Glenda being the only one from Mississippi.

To be selected to serve on the staff, Glenda had to write a letter telling of her home life, church activities, and school activities, especially those connected with her work on her school paper. The letter was judged on originality, composition, content, and neatness. She also was requested to give her evaluation of the Intermediate materials for the South-wide Training Union Department.

Glenda is active in her church. She has entered the State Hymn-Playing contest four years; has been State Winner in the Junior Memory Word Drill for three years; State Winner in the Intermediate Word Drill one year. She has been crowned Queen in Girl's Auxiliary. She was Queen of the Sweetheart Banquet this year. She sings soprano in the Concord Choir.

Rev. Bartis Harper is pastor at East Columbia.

—DEVOTIONAL— Music Full Of Messages

By W. C. Morgan, Secretary,
State Music Department

Serve the Lord with gladness; come before His presence with singing. Psalm 100:2. This beautiful scripture has within it, not only the secret of happiness for the Christian but also the message that leads to the full abundant Christian life.

The second great incentive in a person's life is a desire to be of help to someone else. "Service" is the cornerstone to happiness.

Serving our fellowman is serving the Lord. This principle is a basic principle of the scriptures. The Christian has the added pleasure of knowing that every service is multiplied in that the Lord marks it up as a service to Him also. "Serve the Lord."



With Gladness

Serve the Lord with gladness. To render a service with gladness is another step up the ladder toward happiness. Happiness cannot come just by desiring happiness. It comes with a life of fruitful activity.

"Come before His presence." Courage to go forward into the field of Christian service comes from entering into His presence. Fellowship with the Lord makes us to know that He is with us. It takes away the uncertainty. It gives us assurance. It gives us the message. It makes it possible to sing the good old song "Blessed Assurance." Assurance that He is not only ours but He will go with us in the field of service and all the way. It causes us to give God the glory and we can sing "To God be the Glory," which is another way of climbing the ladder of happiness.

With Singing

With Singing—Enter into His presence with singing. What better way could we approach God than to come with a song in our hearts and voices. If we are singing a hymn of worship and praise "God will be pleased" and we will be made happy with singing.

Music is one of the most powerful forces in the world. Below you will find some practical uses of hymns and songs in the daily rush of life. It is not necessary always to find the needed help in a song by singing it out loud. Just to think about its great music and the message of the words will help us find happiness.

When meditating on Christ: "Fair Lord Jesus," "Blessed Redeemer," and "Christ Arose." When you feel a need for assurance: "Blessed Assurance," "Sweet Peace, the Gift of God's Love" and "All the way my Saviour Leads Me."

When seeking His will in our lives: "I Surrender All," "Living for Jesus" and "Wherever He Leads I'll Go." Plans to live the beautiful life: "Others," "Make Me a Channel of Blessing," and "Have Thine Own Way, Lord." When we feel thankful: "Count Your Many Blessings," "There Shall Be Showers of Blessings," and "Standing on the Promises." Let music have a chance in your life.

Australia Churches In Bible-Reading Campaign

SYDNEY (RNS) — Major Protestant bodies in Sydney are sponsoring a Bible reading campaign among church members and those outside the

church in connection with celebrations this year marking the 350th anniversary of the King James Bible.

More than 300,000 leaflets urging more Bible reading have been published for the campaign. In addition Sunday schools will have special Bible readings on Sunday, March 11.



PARKHILL Church, Jackson, proposed building is shown above, Lee and Brumfield, Jackson are the architects; Rev. Jim Shanahan is pastor. The construction has begun at the new location, 4862 McRaven Road, with L. A. Harvey as contractor. The old location at 4905 McRaven Road is on Super-Highway 20 right-of-way. The building will provide auditorium seating for 375, completely departmentalized educational facilities, with 7000 square feet of floor space and a prayer chapel that has been provided for by Fred A. Hoerner. The building will cost about \$90,000, with \$75,000 construction scheduled for completion by July.

SUNDAY SCHOOL BOARD HAS MINISTRY TO OLDER ADULTS

NASHVILLE, Tenn. — (BS-SB) — With attention focused upon the needs of the aging in the United States there are many inquiries as to the ministry of the Sunday School Board to this age group.

It is timely to note that the Sunday School Board of the Southern Baptist Convention—

—Offers special interest conferences for adults in retirement every summer during Training Union leadership assemblies at Ridgecrest, N. C., and Glorieta, N. M.

—Strongly emphasized psychology of senior adulthood and teaching of senior adults during state-wide adult Sunday school institutes.

—Publishes Broadman and Convention Press books specifically related to older adults (such as Gaines S. Dobbins' "The Years Ahead," Mrs. Will S. McCraw's "Lifting Through Love," and a section of J. Winston Pearce's "God Calls Me.")

—Carries frequent and sustained articles for older adults in its various publications (including "Home Life," "The Adult Teacher," "Church Administration," "Sunday School Builder," and "Training Union Magazine.")

—Suggests ways in which churches and state Baptist organizations can advance their programs for this age group.

Named to Canadian Baptist Post

TORONTO (RNS) — Dr. Leonard A. Gregory, assistant pastor of Yorkminster church here was named general secretary of the Baptist Convention of Ontario and Quebec.

A native of Binghamton, N. Y., but now a naturalized Canadian citizen, he succeeds the late Rev. P. P. W. Ziemann of Toronto.



RALPH A. TAYLOR was recently licensed to preach by First Church, Mendenhall. He attended Copiah-Lincoln Junior College where he was active in B. S. U. work, and now a sophomore at Mississippi College. Ralph is the son of Mr. and Mrs. A. L. Taylor of Mendenhall. Rev. Bob Odenwald is pastor of First Church, Mendenhall.

Carey Chooses Evangelist For Religious Emphasis Week In March



Dr. Ralph Langley

Dr. Ralph H. Langley, pastor of Willow Meadows Baptist Church, Houston, Texas, will be the evangelist for the 1961 Religious Emphasis Week at William Carey College. This announcement was made by Miss Jewel Hanah, Carey BSU Director and chairman of the Religious Emphasis Week Steering Committee.

Religious Emphasis Week, a yearly event at Carey College, will be observed March 6-11 this year.

Dr. Langley was born in Opelika, Alabama, and completed his high school work at Opelika High School. He received the B. A. degree from Baylor University, the B. D. degree from Southwestern Seminary, the Th. M. degree from Princeton Seminary, and the Th. D. degree from Southwestern Seminary.

As a pastor, Dr. Langley has exhibited an outstanding missionary zeal in addition to proving himself a capable leader. Each of the churches which he has served has shown remarkable progress during the period of his service. Pastorates served by Dr. Langley include: Central Baptist Church, Malone, Texas; University Baptist Church, Coral Gables, Florida; Wilshire Baptist Church, Dallas, Texas; and Willow Meadows Baptist Church, Houston, Texas.

Dr. Langley is a member of the Fellowship of Christian Athletes, a national organization

of lay and ministerial athletes dedicated to furthering Christianity among American youth. He is co-author of the book Youth Speaks and is a frequent contributor to denominational periodicals.

Carey Pinpoints Vocations

Dedicated Vocations Week is being observed at Carey College February 20 — 24, using the theme, "God's Plan Includes You."

Monday, Coach Thad Vann, of Mississippi Southern, spoke on coaching.

Tuesday, rev. Commie Massey, pastor of Eastabuchie Church, represented the ministry.

Wednesday, Mrs. Kearney Travis discussed homemaking.

Thursday, Dr. Pat Moseley, Research Superintendent of Hercules Powder Company, will speak, concerning science.

Friday, Miss Floy Smith of Hattiesburg High School will discuss teaching.

NEITHER AGE NOR WEATHER STOPS HER!

Mrs. J. S. Threlkeld, 86 years old, was present for all the sessions of a study course recently held at Priceville Church in Lee Association, in spite of extremely cold weather.

Mrs. Threlkeld remarked, "God has given me health and strength, and for this I am grateful." When she suffered a minor heart attack some time ago she said, "I'll admit for a while my faith that God would let me live weakened, but now I'm ashamed of that. I should have known God just wanted me to slow down for some reason."

Rev. Brooks McMaster is pastor at Priceville.



DR. FRANK MEANS (standing), secretary for Latin America for the Southern Baptist Foreign Board, briefs the four field representatives named in the Board's program of strengthening administrative arrangements for Latin America: left to right) Rev. Horace Victor Davis, for Brazil; Rev. Charles W. Bryan, for the area made up of Venezuela, Colombia, Ecuador, Peru, and the Bahamas (and any other mission fields which might be added in the Caribbean area in the future); Rev. William M. Dyal, Jr., for the area made up of Argentina, Chile, Paraguay, and Uruguay; and Rev. James D. Crane, for the area made up of Costa Rica, Guatemala, Honduras, Mexico, and the Baptist Spanish Publishing House in El Paso, Tex.

Southern Seminary Sets Date For Spring Conference Lectures

Two outstanding men of their fields, Dr. Edward McCrady, Vice-Chancellor and President of the University of the South, Sewanee, Tennessee, and Dr. Horton Davies, Professor of Religion, Princeton University, will be on the campus of Southern Baptist Seminary for Spring Conference Lectures.

The annual lectures will be held March 14-17 with several members of the faculty at Southern joining with Drs. McCrady and Davies on the program. Dr. McCrady will deliver the Norton Lectures on Science and Religion, and Dr. Davies will deliver the Mullins Lectures on Preaching. These two men will speak each morning at Chapel services beginning at 10 o'clock.

The lectures and conferences are open to all who may want to attend. Housing arrange-

ments on the campus for the week may be made by contacting T. R. Allen, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Kentucky.

NASHVILLE, Tenn. — (BS-SB) — A committee has been named to study related work of Baptist state church music secretaries, Baptist theological seminary deans, and the Church Music Department of the Baptist Sunday School Board. Paul McCommon, church music secretary, Georgia Baptist Convention is chairman.

'Church Musician' Writers Confer

NASHVILLE, Tenn. — (BS-SB) — A conference for writers of forthcoming choral and instrumental sections in "The Church Musician" will be held here Feb. 27-Mar. 3. The magazine is a monthly publication of the Church Music Department of the Baptist Sunday School Board.

Southern Baptist church and denominational musicians from eight states will be represented in the conference, which will be directed by Loren R. Williams, editor of church music materials in the Department.

For ministers who seriously want to keep their public relations positive, reflecting favor upon Christ, the church, and themselves, we suggest the personal memo as part of the answer. — Loren Boyd in March 1961 issue, Church Administration.

N. O. Seminary, Budget Exceeds \$1,000,000 For First Time

NEW ORLEANS, La. — For the first time in its history the budget for New Orleans Seminary has exceeded \$1,000,000, according to Dr. H. Leo Eddleman, president.

The board of trustees, meeting at the seminary February 6-8, approved an operating budget of \$1,003,000 for the 1961-62 fiscal year beginning August 1, 1961.

Revenue to meet the budget will come from an estimated allocation of over \$500,000 from the Southern Baptist Convention, seminary endowment gifts, and student fees and rentals.

The \$1 million plus budget represents an increase of slightly more than \$80,000 over the 1960-61 budget, although the board accepted an auditors report which revealed that revenue, which included capital allocations, gifts, and unanticipated income during 1959-60 pushed the seminary's income slightly over the \$1 million figure.

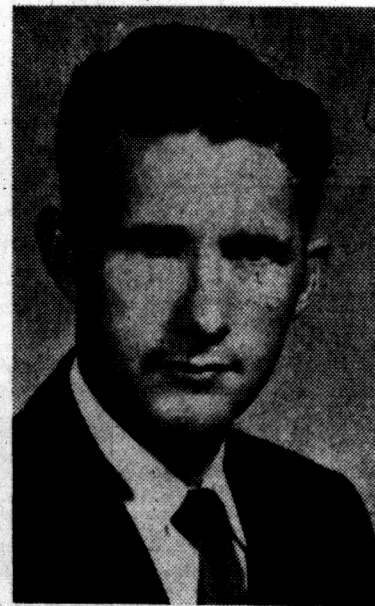
Matriculation Increased

T. Odus Winn, New Orleans office executive, was reelected president of the board; J. Thomas Gurney, Orlando, Florida attorney, was elected vice-president; T. J. Bethune, New Orleans insurance executive, was reelected secretary and Earl P. Paris, retired New Orleans banker, was reelected treasurer.

Nashville Has New Book Store

NASHVILLE, Tenn. — (BS-SB) — The newest of the Baptist Book Stores owned and operated by the Baptist Sunday School Board throughout the nation was dedicated here Feb. 6-11.

A Materials and Methods Conference was held throughout the week, and daily emphasis on 13 areas of church and denominational life were featured. Board consultants in each of these areas were available for conferences with Book Store guests.



Rev. John O. McMullen

ACCEPTS PITTSBORO

Rev. John O. McMullen has accepted the pastorate at Pittsboro Church, Pittsboro. He is a graduate of Clarke College, William Carey College, and has attended New Orleans Seminary.

For the past two years and six months, he has pastored Janice Church, Brooklyn. During this time, a new brick educational building and auditorium were erected. The offerings tripled, and there were a number of professions of faith.

Rev. McMullen said, "All these glorious works have been done by the Lord and it is my joyful privilege to honor Christ for it."

NASHVILLE — (BP) — grams for three coming of the Southern Baptist Convention will be offered Convention for approval May.

If they are approved the programs will be part of the agency manual being prepared by Convention's Executive Committee. The agencies are Christian Life, Education

ATLANTA — (BP) — Southern Baptists are 1,565 churches to their goal of 30,000 churches and missions by 1964 than were six months ago.

The Denomination has organized 11,817 units in its 3 movement. Only 10,252 reported last August. The figures, as well as the others were reported by Dr. C. Warren of Charlotte, N. C. Director of the Movement.

He made his report to the Board in Atlanta which been given the responsibility of co-ordinating the Movement.

The new figures include 863 churches organized and 954 missions established. totals are released twice a year by Warren from given him by 30,000 churches in the state conventions.

Seen on Challenge. During the previous month period only 651 units were reported, and 1,565 increase just reported indicates a quickened tempo in the Movement.

The 30,000 Movement mammoth program to establish 20,000 missions and churches by 1964, originated from a challenge to the Southern Baptist Convention by Warren when he was its president in 1956.

The big increases for past six months came from Alabama, Florida, Georgia, Illinois, Indiana, Maryland (Continued on Page 2)

Baptist Churches Are Damaged Swirling Waters

Swirling flood waters, swept a number of Mississippi cities and communities during the past few days, did damage to Baptist churches, buildings, and drove several pastors and hundreds of church families from their homes.

Full reports are not presently available but a spot check telephone Monday morning long with a direct report from the Hattiesburg area, revealed some of the damage.

The Hattiesburg-Petal was the largest city affected by the rampaging rivers. However only a few of the churches invaded by the rising water though many families had evacuated from their homes.

River Avenue Affected. The River Avenue Church (Continued on Page 2)

FRISCO HOTEL ANNOUNCES

SAN FRANCISCO — (BP) — The headquarters hotel for the 1962 session of the Southern Baptist Convention here will be the St. Francis Hotel. Woman's Missionary Union Convention Auxiliary, will make the Whitcomb Hotel headquarters. Convention sessions will be in the 10,000 Civic Auditorium.